The Priest

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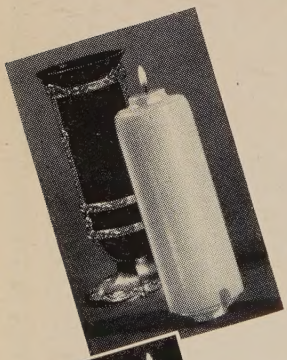

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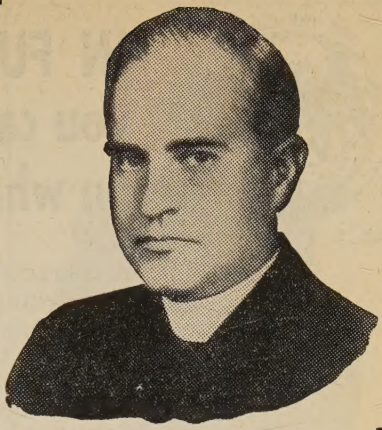

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Off the Cuff

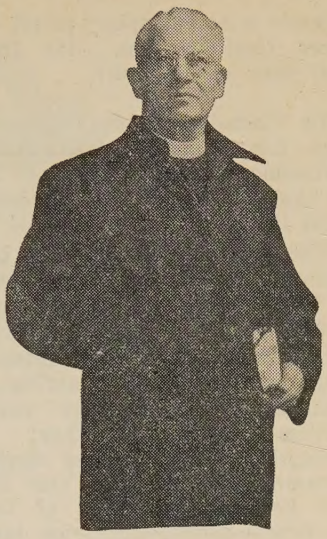
COLIN Wilson, whose book *The Outsider* was spoofed by Faer Gustafson in our December edition has admitted that his work is spurious.

"I wrote *The Outsider* with completely false intent," he announced. "It's just a fraud. I just dashed it off in three months and hoped it looked erudite . . . and I expect to live the rest of my life living it down." — And he thereby sawed off a long limb holding such a mixed crowd as the *New York Times, Time, Life,* and our own Catholic *Books on Trial,* all of whom were completely taken in by the hoax — in fact, pretended to see it as a work of genius!

* * *

They tell of a boy who was expelled from the minor seminary for doting on his violin. He was later ordained and eventually became a Cardinal.

In many a seminary, the musician is amiably regarded as the community screwball and superiors have been known to hesitate at calling him to orders. But, as a matter of fact, we have never known a musician to crack up in the priesthood. Every one of those



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* * *

We Catholic editors have a great time fighting the natural inclination of our contributors to use the reverential capital—which works like this:

"The Priest laid the Host atop his Paten on the Altar. He then raised the Host, broke it, and dropped a Particle in the Chalice."

Then there is the unaccountable feeling that if the substantive is capitalized, its modifiers must likewise be capitalized. Thus:

"Baptism is one of the Seven Sacraments instituted by Our Divine Redeemer. Baptism of Desire brings Sanctifying Grace into the Christian Soul . . . "

One sometimes wishes we had the German rule of capitalizing all and only substantives. It would certainly economize decisions and simplify things generally.

* * *

We have yet to find a way of insuring a window-seat for a trans-Atlantic crossing. Window-seats are just a little roomier and we taller people can brace our head against the side of the plane for sleeping. Then, of course, there is also the view. And control of the curtain and lights. But as far as we know it's the luck of the draw at the ticket counter when you are checking in for your flight. A window-seat cannot be reserved.

* * *

We herewith invite an exchange of ideas on how to get parochial

THE PRIEST JANUARY, 1957 VOL. 13, NO. 1

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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school-children to Mass on Sundays. Have them meet in their classrooms and march them over in line? Check attendance in church just before Mass?

There must be a way, if one could only find it . . .

* * *

The index for 1956 is now ready and will be sent free to those who ask for it. Write to Huntington, Indiana.

'My Daily Visitor'

CALLING at the Municipal Hospital last month we found the newsstand featuring a vest-pocket size magazine with a page-a-day of inspirational reading. We had already seen the Lutheran and the Unity versions. This was got out by the Episcopalians and sold practically at cost.

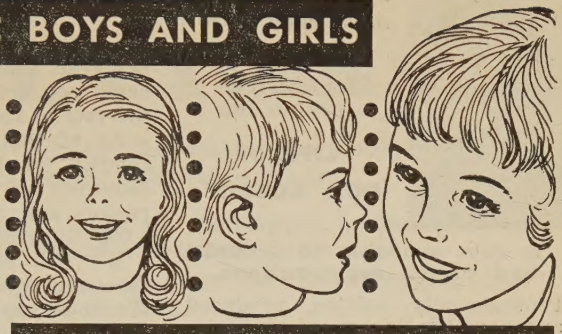
Our own Catholic version of this same thing is now on the press, scheduled for publication in late January. It will run to 64 pages with 150 words for each day of the month lifted from various spiritual writers—Thomas a Kempis, St. Francis de Sales, Abbot Marmion, Eugene Boylan, Father Faber, etc. Just the thing for your shutins.

The remaining pages of MY DAILY VISITOR, as it is called, will provide a Sunday Missal and short prayers.

Father Richard Ginder compiled this first issue and will keep an eye on the project generally, but later issues will be assembled by guest-editors with Father Gustafson taking over for March.

As announced last month, there is a pre-publication trial rate of eight issues for $1.00. After that,

CATHOLIC BOYS AND GIRLS



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Unsolicited Endorsement

WE have long regretted the fact that we have never reviewed the color books put out by Grail Publications, St. Meinrad, Indiana. It seemed rather foolish in THE PRIEST, for we presume our readers have not had time to keep up this hobby of their youthful days. We have been getting them regularly for some years now — we might add, with an uneasy conscience.

Finally our secretary settled the issue. We have been passing them on to her children and it is she who demands that they be called to your attention. There are two series of stories about the Blessed Mother (25c each) and the Saints (35c each) which, she tells us, serve a two-fold purpose. The stories are simple and readily intelligible to the pre-schooler and primary grader and are a source of reference for the teen-age child. Little ones not only enjoy the authentic tales, but delight in coloring the pictures, adding their own creative talents to the books and making them more personally their own. The stories are equally enjoyable to Mother as she reads to her pre-schoolers and to the chil-

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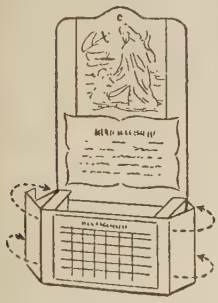

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dren as they lose themselves in the realm of sanctity.

She finds them an excellent antidote in this day of TV horror shows and comic book terrors as inspirational and informative.

So we thought we'd better call them to your attention. Here is a handy item for those of you who already stock religious pamphlets for adults. You can also get them to your school teachers, use them for prizes, and alert parents to their value. One might add that hospitals with children's wards could use them profitably.

The Cardinal's Butler

THERE is a lot of history wrapped up in the person of Wallace Carberry whom everybody — priests, prelates, statesmen, tradesmen — call "Wallace."

This too we learned in the special edition of *The Catholic Review* commemorating the Sesquicentennial of the Cathedral.

Carberry the Review entitled "the major domo of 408 North Carroll Street" since he has been butler at the Archbishop's house for thirty-six years. He had his anniversary on July 1, and we are happy to see it commemorated. Born in Leonardtown in Southern Maryland, he was one of twenty-seven children but now the last of of the family. Confirmed by Cardinal Gibbons, he later came to the Cathedral household in 1920, when Monsignor Stickney was rector. Says he, "I served the Cardinal three times a day. We had fifteen for dinner every Thursday. And sometimes as many as twenty-four."

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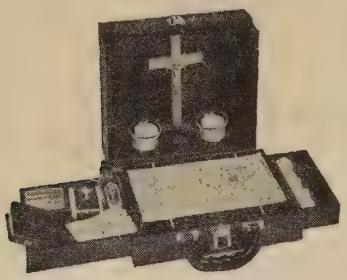

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ite stories concerned one of the few *faux pas* Wallace ever committed by failing to keep tabs on a count, an invited guest. The count came in by the side door, asked if he could wash his hands, and the houseboy directed him to the laundry. The Sister in charge of the laundry had been expecting the plumber. So the misdirected count had some tall explaining to do as to how he hadn't come to fix the pipe.

Wallace can't begin to remember all the names of the great people he has served over the years: church dignitaries, diplomats, senators and the like. But it is very vivid in his mind that in 1936, Pope Pius XII, then Cardinal Pacelli, visited the rectory. Archbishop Curley introduced him personally.

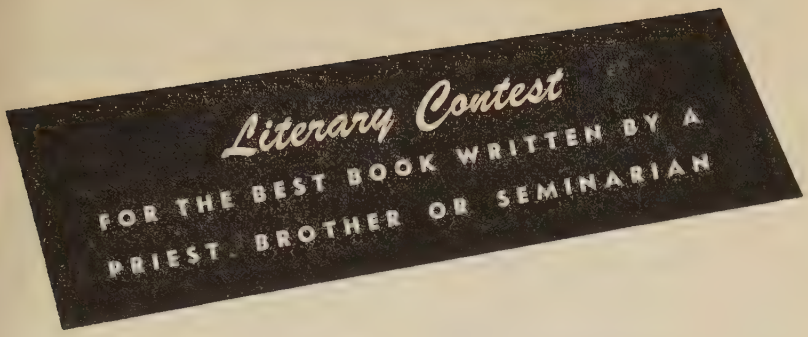
He tells Monsignor Hopkins, our old handball partner of the days of the Sulpician seminary, that "I am the oldest thing around here now . . . I say I'm made out of the good old timber that lasts longer." Even now he gets about one cold a year, as he says, "to keep in style." Retirement? "I'll keep on going as long as the Lord gives me strength."

Attention: POAU!

MOVIE-MAKER Spyros P. Skouras is undoubtedly America's leading layman in the Greek Orthodox Church, and now we see by the papers that he has called on our government to help his church establish a "Vatican" in Istanbul.

He proposes that the government help in acquiring 50 to 75 acres of land for a patriarchate similar to the Vatican City.

The president of Twentieth Cen-



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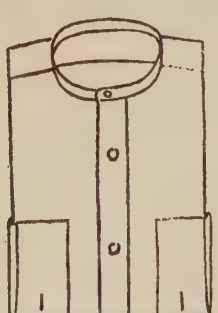

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tury Fox was speaking at the 13th biennial congress of the Greek Orthodox Churches of North and South America.

An Authentic Ghost Story

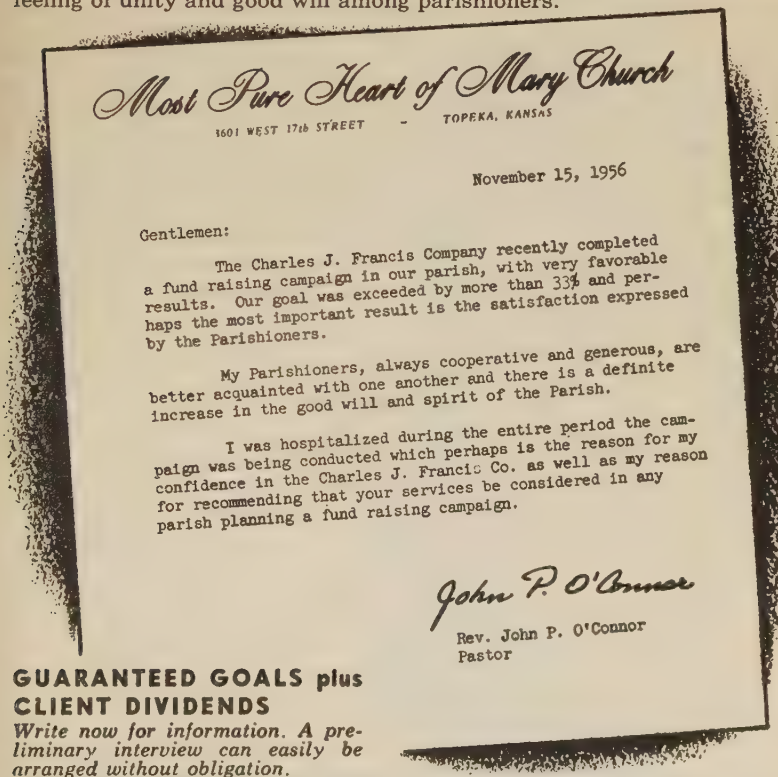
OUR esteemed contributor and invaluable collaborator Father Winfrid Herbst, S.D.S., recently came across what appears to be an authentic appearance of a departed priest, recorded by that doughty father of all American Benedictines, Boniface Wimmer in February, 1860. Briefly, the account was as follows:

In St. Vincent's Abbey, Latrobe, Pa., a Benedictine monk in full choir dress appeared to a novice on September 18, 1859. From then to November 19 of the same year he appeared every day, sometimes at noon from 11-12, sometimes at night from 12-2. Only on November 19 did the novice in the presence of a fellow-religious ask the apparition what he wanted. He answered: "For 76 years do I suffer in purgatory, because I did not offer 17 Masses that I was obliged to offer. Already at various times have I appeared to seven different Benedictines, but have not as yet been granted my request. Eleven years from now I shall have to appear again in this way, unless you come to my assistance."

He then said that seven Masses should be offered for him; that for seven days the novice should make the spiritual exercises and observe the strictest silence; and that for 33 days he should daily say the *Miserere* three times a day, barefooted and with outstretched arms.

Enthusiastic Kansas Parish Exceeds Goal by $59,000!

With the pastor hospitalized, the Charles J. Francis Company took complete charge in the fund-raising campaign for The Most Pure Heart of Mary Church in Topeka, Kansas. The result of this enthusiastic campaign was $59,000 over the goal of $150,000, and an increased feeling of unity and good will among parishioners.



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I was hospitalized during the entire period the campaign was being conducted which perhaps is the reason for my confidence in the Charles J. Francis Co. as well as my reason for recommending that your services be considered in any parish planning a fund raising campaign.

John P. O'Connor

Rev. John P. O'Connor
Pastor

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All that was faithfully done from November 21 to December 25.

The apparition then vanished, never to appear again. But before departing he repeatedly told the novice to pray much for the poor souls, who suffer so terribly and are most grateful to their benefactors. *(Dosenbach, Monat Nov.)*

'Stories For Sermons'

WHEN a sixth volume of Father Arthur Tonne's "Stories For Sermons" arrived for review, we looked over the set to date and discovered an old circumstance: the anecdotes in all six volumnes cover topics from "A" to "D." That's all. So we wrote the esteemed author and asked for his groundplan. Here is what he says:

"I am not specifically compiling an encyclopedia of anecdotes. In my plans is the idea of culling the very best of all my stories into one large volume or volumes when I have worked through my files. The series 'Stories For Sermons' was begun at the suggestion of many priests who said — bluntly, 'Just give us the stories.'

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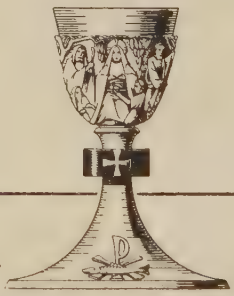

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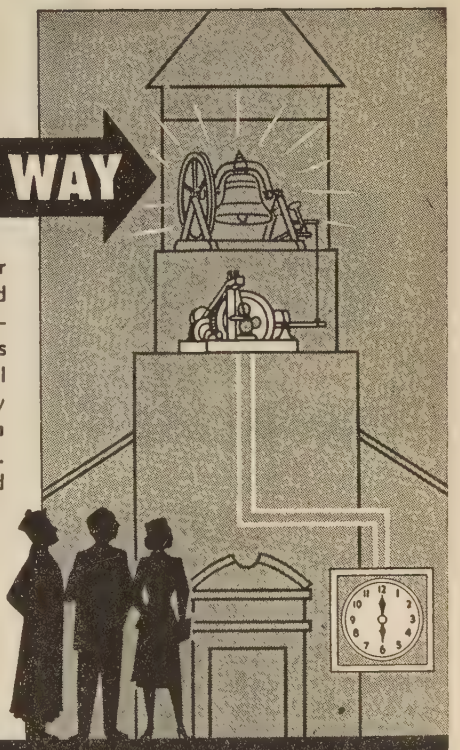

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Continued on page 74

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THE PRIEST JANUARY, 1957 VOL. 13, NO. 1

Editorial Comment

Professor Toynbee's Religion

PROFESSOR ARNOLD TOYNBEE has attracted the close attention of religious-minded people not merely for the breadth of his erudition but above all for his strong religious outlook on history. In an age when it seemed Clio had finally been shackled by Karl Marx, it was Toynbee's voice which rang out well above most others, "Arise, you prisoner of economic determinism. You have nothing to lose but your chains!" It is possible once more to read history without wading through seas of financial statistics and correlations between banana crop ranges in Costa Rica and dock workers' politics in Hamburg. Not that they have no point at all, but that they are not the point.

For Toynbee all history is religious history and the history of religion; he sees in various civilizations and cultures the outcropping of beliefs and attitudes that regard self in relation to an other world. For him the great religions, over all, are "Christianity, Judaism, Islam, Zoroastrianism, Hinduism and Buddhism." These he approaches with reverence and a sincere attempt at sympathetic understanding:

> "The higher religions have had a longer hold on a greater number of minds and hearts than any other institutions known to us up to date; and this hold has been due to the light that they have thrown, for Man, upon his relation to a spiritual presence in the mysterious Universe in which Man finds himself. In this presence, Man is confronted by something spiritually greater than himself which, in contrast to Human Nature and to all other phenomena, is Absolute Reality. And this Absolute Reality of which Man is aware is also an Absolute Good for which he is athirst. Man finds himself needing, not only to be aware

of it, but to be in touch with It and in harmony with It. That is the only condition on which he can feel himself at home in the world in which he finds himself in existence."*

Over the years as the essentially religious nature of his views has become clearer, the question has been pushed more and more to the fore: What is Professor Toynbee's own religion? The present volume is the result of his own self-searching.

When the University of Edinburgh invited him to be one of its Gifford Lecturers and asked that he propose a subject, he suggested he should talk about the glimpses one gets of the universe when one looks at it from an historian's point of view. This he thought was more than a personal question and one of interest to our generation "reminded of Religion by the quickening touch of Adversity."

One must also add, to get a bit ahead of the story, that this is precisely what Toynbee has done—he tells us the meaning of the glimpse of reality he as a historian has obtained. This view is synthetic: all religions are the revelations of God; the prejudice at least seems to be towards Buddhism, though with it Christianity is extolled above all the others.

Half-Christian

The pity of it is that this learned account will satisfy no orthodox student of any one religion. The nearest approach to Toynbee's view is probably that of the modern Indian half-Christian, like Ghandi or Radhakrishnan. We use the term "half-Christian" advisedly, for though both of these names are worthy of honor neither is purely Indian or purely anything, neither stands for something clearly recognizable by a member of a given creed. Some modern Indians may share the views of these illustrious teachers, but neither Indian thought nor Christian thought would consider the voice authentic.

Two things, however, strike the reader as distinctive in Professor Toynbee's book, which might also be called half-Christian: one is his preoccupation with what he calls "self-centredness"; the other, his utilization of sociology and of Jung's psychology of the unconscious.

In exaggerations often repeated Toynbee expresses a predominating fear of "self-centredness." The very God-centeredness which characterizes Judaism and Christianity and is their unique glory he would look upon with suspicion and contaminate with the charge of selfishness, as if there had been no Law which indis-

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* *An Historian's Approach to Religion*, by Arnold Toynbee, Oxford Press, $5.00.

solubly links love of God and love of neighbor.

Thus he juxtaposes to the cyclical view of history (Greek, Roman and Indian) which sees the universe as a meaningless rhythm governed by impersonal law the purposive view of Judaism, Christianity and Islamism which is forward moving under the governance of Divine Providence. So far so good. He recognizes that the first view "corrects self-centredness at the price of taking the significance out of History" but his chief concern is his fear that the latter view implies the deification of the individual—"self-centredness" a g a i n, "which it is the historian's mission to transcend."

One might well ask immediately: Why the *historian's* mission? Toynbee's view involves a novel attitude toward the historian as both prophet and priest and, indeed, is itself a novel form of historicism, making a philosophy and theology of a mere method.

The Chosen People

Nor can he grasp the force of the "Chosen People" concept which animated the Jews and to a considerable extent their spiritual heirs, the Christians. Here he may very well have been misled by his extensive knowledge of history and appalled at the monstrous things perpetrated often in the name of orthodoxy.

There is, consequently, a mixture of truth and error in what he writes about the sometimes harsh militant monotheism of the Old Testament, the One True God, the First Commandment. He confuses the substance of belief with its accidental concomitants. Too, like most moderns, he assumes that truth, whatever it is, cannot be one, the old error of many students of comparative religion. He does not examine whether there is, or can be, in the nature of things, a Chosen People. Nor does he consider the claims of Judaism or Christianity to its exclusiveness or examine the distinct nature of it in both instances.

Accordingly he seems surely to misunderstand the role of the prophets and the sublimity of their doctrine. One readily concedes that an overemphasis on self-interest is a danger "inherent in the belief that there is a 'Chosen People' and that I and my fellow-tribesmen are It." But the evil, contrary to Mr. Toynbee's opinion, *is* "exorcised by rising, as the Prophets have risen, to a sublimely austere conception of the mission to which the 'Chosen People' have been called . . . not to enjoy unique power, wealth, and glory, but to bear unique burdens and to suffer unique tribulations for the fulfillment of God's purposes."

If the Christian interpretation, apart from the Calvinist theory of predestination, be

correct with regard to the role of the Old Testament, God's purpose ultimately was to destroy the distinction between Jew and Gentile. St. Paul writes, "For I say that Christ Jesus has been a minister of the circumcision in order to show God's fidelity in confirming the promises made to our fathers, but that the Gentiles glorify God because of his mercy." At that point St. Paul appropriately quotes the book of Isaias; for even in strictly Jewish terms the Messianic age as eloquently forecast by Isaias and Ezechiel tends more and more to blur the line of division. With Malachias, the Messianic priesthood itself is non-Jewish.

This dominating thought is exactly what tends to prevent Judaism and Christianity in their pure forms from being oriented (*pace* Toynbee) "towards a centre that lies in themselves and not in the God from whose fiat their uniqueness derives." Remove God and we grant with Toynbee that one is reduced to some kind of communism or national socialism and to the limitless persecution of the outsider.

One gets the strong impression that basically it is also the fear of unequivocal orthodoxy and authority (whose claims must indeed be examined) which is related causally to Professor Toynbee's desire to reduce all religions to a placid sameness which will inevitably be rejected by the respective theologians of each.

Thus it is Toynbee, not the theologian of a given faith, who takes it upon himself to settle in matters of faith what is essential and what accidental. He acknowledges the hazards that face one who would "try to state the essence of the higher religions . . . even more hazardous to try to discriminate from it the non-essential accretions that can be, and ought to be, discarded." But he considers these calculated risks and handles theological matters boldly with a touch that is not always deft or sure.

Poetry vs. Science

The basic problem here is his reduction of religion to poetry, not as Santayana did earlier, but a la Jung. A religion emerges from the depths of the Psyche (capitalized) from out the Subconscious (also capitalized). It comes to light in individual flashes. Over against it is Science, the work of the Intellect. True, the two have to use the same terms for man has only so many terms at hand; but the terms are elusive (equivocal?)—"to assume that identical words must have identical meaning in scientific and poetic contexts is to be blind to the difference between Poetry and Science themselves."

Out of poetry or religion emerge certain great, not debatable because not evidential,

truths. In these, all religions are basically one: the universe is mysterious; but there is above it a great spiritual presence; our knowledge is the means of directing us to communion with it; provided only we rid ourselves of self-centredness and make Absolute Reality our center.

Ah, but theology is the villain in the piece. Theology pretends to knowledge but the fallacy lies in its confusion of poetry and science. Theology in seeking to clarify what are myths treats its terms as if these were being used in a scientific sense. The attempt to handle a poetic intuition as if it were a scientific analysis can result only in obscurity. It is not exploring reality and staking out claims to truth. Further, in all probability, the theologian is the unwitting representative of one of Jung's psychological types. The great religions themselves have survived, Toynbee conjectures, because there is an "affinity" between them and such types as Jung has tentatively identified.

One must admit that this exposé does not do justice to the entire book. Its eloquence is completely lost; so too are its many wise observations, its high moral intensity and earnestness. For all that, the book proved a disappointment.

Looking back, we think the basic reason is that actually it is a restatement of views that are indeed influential and perhaps growing more widespread but which are not new and are even somewhat commonplace. Radhakrishnan comes to mind again, or Christopher Isherwood, or Gerald Heard, or Aldous Huxley.

Radhakrishnan has just published a series of lectures delivered at McGill University in 1954, *East & West, the End of their Separation.* In it are all the essential theses of Toynbee: the kernel of every religion is one and the same; only doctrines differ, as applications of truth; all these are inadequate attempts to enclose reality within words and concepts; theology is just a dialect adapted to the needs of different peoples.

This is, indeed, getting the East and West together, with a vengeance! East and West lose their identity. They are not harmonized but merged. Only the approach is Eastern: the emphasis on some vague intuition, the feeling one's way to truth, the absence of logic and the substitution of experience. This has indeed been one way to God and the gods; but it is not the Western way.

It is, incidentally, a strange approach for a historian; it certainly cannot be adduced as the historian's glimpse of reality.—G.J.G.

Our Lady is the most cultured woman in the world. She never forgets those who do something for her.—Father Peyton.

Music And The Seminary

Fidelis Smith, O.F.M.

Are papal directives being executed?

AMONG the many points mentioned in the recent encyclical of Pius XII on church music, the *Musicae sacrae,* two paragraphs toward the end of the document strike at the very root of the contemporary musical scene: music in our seminaries. According to the encyclical "great care" should be taken that those studying for the priesthood be brought up in the theory and practice of sacred music and chant in accord with the norms already set up by the Church. Moreover, this music education is to be imparted by teachers skilled in the art of music. In addition, those young aspirants who give evidence of talent in and love for music should be provided every chance to cultivate their gift and, eventually, should be singled out for higher musical studies at the Pontifical Institute of Sacred Music or in an equivalent school. This, in brief, is the express wish of the Holy Father.

Although this was in the form of an encyclical, in a number of sections nothing really new is inculcated, though, to be sure, new and developed concepts are propounded elsewhere in the work. The section on seminaries is, therefore, not something recently thought out and written down; it is rather a re-emphasis of what was stated in earlier papal pronouncements on the subject. The need for re-emphasis can be gleaned from the straightforward letter of Cardinal Pizzardo to the local ordinaries, dated August 15, 1949. The letter pulled no punches. It admitted that very many seminaries had done wonders in providing students with theoretical and practical work in sacred music from the beginnings of their formation. And this is so. There are seminaries in this country, not to search abroad, that would bring joy to the heart of Pius X.

However the Cardinal pointed out more bluntly than the author of this article would dare, that in many other seminaries the success to be expected was by no means to be found. And this for a number of reasons. The chief reason for failure in this line in many places was the undeniable fact that many seminaries lacked teachers adequately trained and hence unequal to their task despite good will. The letter then concluded by setting down six measures to remedy the situation: a music education plan

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Father Fidelis holds an M. Mus. from the Catholic University.

to start at the very beginning of the candidates' training and to continue on through theology; an annual schema to be approved by the Ordinary; the reinculcation of the prescripts of Pius XI's *"Divini cultus"* on the amount of time to be given weekly to the study of sacred music; examinations in sacred music on the same level as the other sacred subjects; a professor of sacred music for each seminary on the same scholastic footing as the other teachers. Hence the necessity of training at the Pontifical Institute. These regulations were to go into immediate effect.

Flashbacks

The encyclical of Pius XII on music states that the situation deserves the greatest care. This doubtless expresses the mind of Pius XI as well, who in the Apostolic Constitution, *"Divini cultus,"* wrote succinctly that the clergy ought to have a thorough knowledge of the higher and aesthetic study of plainsong and sacred music, polyphony, and the organ. The Regulations for the Province of Rome — later interpreted as the mind of the Pope for all dioceses—speak of positive, energetic, and enlightend action on the part of both religious and secular clergy. They speak again of a sound and serious training of seminarians, of treating sacred music as a subject of the highest importance to the clergy, of devoting as much as two hours weekly to the study of music, rehearsal times not counted.

Such seemingly stringent regulations can be understood best only in the light of the history of church music before and after the Motu proprio of Pius X. St. Pius X spoke of cultivating sacred music with great diligence, and said that in addition to touching on points musical during theology classes, particular instruction on the aesthetic side of music was also to be imparted. Writing as a follow-up to the Motu proprio, Pius X addressed a letter to Cardinal Respighi, Vicar General of Rome. The Pope spoke much in the same vein as Cardinal Pizzardo was to speak decades later. While rejoicing at the success of some seminaries, he deplored the failure of others, attributing this without mincing words to the carelessness of superiors and the want of capacity and the imperfect taste of some persons charged with music in the seminaries. This was rather blunt language, but was doubtless judged necessary.

In citing these passages from ecclesiastical documents, the writer has meant no slight against those heroic souls, often musically talented, often not, who have been charged with musical responsibilities through no option of their own. These are usually the first ones to realize and try to make good

their deficiencies, in order to be honest with themselves and others. Some of them deserve a martyr's crown, while others deserve a leave of absence for study. There are individuals, who, though lacking a formal education in music or a music degree, have become experts through private study. Some of these are capable of writing learned articles on the comparison and evaluation of counterpoint texts or on Mozartian style. This is a rare and gratifying type.

Yet, despite the fact that occasional gifted individuals may develop fine skills and thorough knowledge apart from musical training — many composers did this—the fact remains that formal training alone will bring out latent talent in most cases. Recognizing this, the Church has given its blessing to the Pontifical Institute and similar schools of music here and abroad.

Recent Survey

In a recent private survey covering certain key areas of the problem of seminary music and music education in this country, the author discovered a number of gratifying facts and a number of deficiencies which could be remedied quite easily. The questionnaire submitted to music directors met with immediate and cooperative response. The vast majority of replies evidenced keen interest, and frank realization of shortcomings. Such splendid spirit deserves the best. Only a few general results can be adduced in the present short discussion. The full extended study, for which the survey was to be partial background, must await further analysis.

The complete picture would show many complimentary facets of American seminary music education. But, unfortunately, a number of flaws mar the scene. Often enough, for example, the time given to studying sacred music is extremely short, often limited only to the practical work of rehearsal. There is little chance here of developing higher aesthetics and the theory of sacred music in accordance with the prescriptions of the documents cited. Often enough libraries are not well enough equipped to give impetus to a theological student for extended study in the field of sacred music. In some instances, faculties merely tolerate the presence of music in their midst and do not positively encourage the students in the pursuit of music. Fortunately, this can be said of relatively few seminaries. Most do a splendid job of encouraging the students in the pursuit of sacred music. These are the seminaries that will turn out forerunners of good church music, not laggards or even obstructionists, as Fr. Ehman stated in editorial comment on Cardinal Pizzardo's letter, in *The Catholic Choirmaster*.

Among the deficiencies was the fact that relatively few of those in charge of music had done post-graduate work in the field. Those who had done doctoral work or had a master's degree (M.A., M.M., C.G.-M., Licence en Musique) were exceptional. Gratifying, however, was the fact that some had done degree work for a B. A. or B. Mus., while many had done fine work at summer school.

Since Catholics are joining the American Guild of Organists more and more in recent times, there is also the possibility of more of the clergy, who cannot get away for extended study, to prepare for the various qualifying examinations. The Guild offers three exams: that of the Associateship (A.-A.G.O.), that of the Fellowship (F.A.G.O.) and of Choirmaster (Ch. M). All three are valuable and challenging tests, the first two lasting almost seven hours. There is a special Choirmaster test for Catholics, covering the techniques of sacred music, legislation, modality, etc. Even music-school graduates apply for these exams, recognizing the degrees of the Guild as something worthwhile in addition to their graduate music degrees. According to the survey made, only a very few were members of the Guild.

Need of Music Scholars

Considering the musical program of many non-Catholic denominations in this country and the fine degree-program leading to the D.S.M. (Doctor of Sacred Music) at Union Theological Seminary in New York and other similar institutions, it would well behoove some of the Catholic seminary personnel to take a closer view of the matter. Moreover, there is a crying need among the Catholic laity and clergy for more musical scholarship, as J. Vincent Higginson, noted musicologist, pointed out in a recent article on the musical scene. Others justly expect Catholics —and especially the clergy—to be leaders in this regard. But these expectations are often disappointed. We have become too "practical," and others have taken the ball away from us, as those who have studied musicology realize only too well. If according to papal documentation seminary music professors are to be on the same footing as their confreres, then that field should produce the brilliant researchers and writers that other fields of theology do. Fortunately, we do have some such writers that can do more than merely moralize or sermonize about music. But we need more, if only to save face. And we need more enlightened superiors who are willing to give men in this field the time and chance to do thorough and painstaking research work. Paul Creston, the nationally known Catholic com-

poser and organist, pointed out recently the danger the American Catholic Church has of being content with what is bad in music or merely mediocre, of failing to develop a strong Catholic culture. If future priests are educated to musical mediocrity, how can the Church expect to raise standards, as papal writings demand?

Musical Societies and Journals

One of the questions of the survey that was somewhat disappointing was that dealing with musical societies and periodicals. While very many music directors did belong to the N.C.M.E.A. and the St. Gregory Society, most did not belong to any other musical society, such as the American Guild of Organists, the American Musicological Society, a music-teachers' association, national or local. The Catholic societies mentioned are a godsend to the American scene, but should they be the only music societies that interest us? Catholic church music in America would benefit greatly from contact with the mainstream of musical thought and research. While we should have our own valuable and necessary musical organizations, we should not form a tight little island apart, for we would thus be missing a big section of musical reality. Wonderful ideas on music in general and church music in particular can be gleaned from contact with musical forces other than our own.

While very many seminaries subscribed to *The Catholic Choirmaster, Musart,* the *Gregorian Review,* as well as *Caecilia,* there were some that did not subscribe to any musical periodicals whatever. There can be little refreshing growth in an atmosphere where new ideas are never aired. Hardly anyone subscribed to the *Musical Quarterly,* the *Musica Disciplina,* the *American Organist,* the *Journal of American Musicology,* etc. Yet Catholic church music is often enough treated magnificently in these periodicals. If seminary music professors were on the same footing as their confreres in dogma, church history and the like, these periodicals would be a "must." How else can one keep up in one's field in English, let alone in the many foreign publications? This is what is so badly needed on the American musical scene. Music has grown up in the last fifty years and to keep or regain the respect of the non-Catholic musical forces, we simply have to keep abreast of the best in the field.

Facta non verba

In an address to the N.C.M.E.A. in 1951, Fr. John C. Selner, S.S., pointed up the real need of action rather than of mere words on the musical scene in seminaries. The letter

of Msgr. Montini to Cardinal Pizzardo in November 1951 points out substantially the same thing. Objections about legislation on music usually stem from curriculum problems of individual seminaries. It is not the purpose of this short discussion to solve that problem, since others have worked on this point, and at least one master's thesis in music has been written dealing with the various facets of the problem. The Italian Franciscans devoted an entire issue of the *Studi Francescani* to the subject some years ago. The N.C.M.E.A. committee on seminaries has come up with worthwhile suggestions.

In an editorial discussing the function of criticism, Fr. Richard Ginder (F.A.G.O.) gives the critic the choice of saying nothing, telling the truth about the issue under consideration, or launching out on an innocuous description of the quality of a particular musical composition. Inevitably, he states, some compositions fall below standard, yet the truth is what must out, if we are to be honest with ourselves. The same can be said of the present musical scene in American seminaries: let the truth out. If it is a fact that some seminaries are below standard, then let the positive and energetic action spoken of in the papal documents be taken. If the standards are high, let them continue to be so to the edification of all. Let the reaction to constructive criticism be rational, not emotional, and let the men of good will but inadequate background in charge of music in some seminaries today be given the chance to sink deep roots in theory and practice. Let them then impart their high ideals to those who are the future flower of the priesthood: our seminarians.

Two Great Publicists

It is good, as the priest at the editors' meeting said, to see laymen coming forward in Catholic journalism. Priests are needed in many fields. A layman, however, can stick to journalism for a lifetime, improving his skill constantly, whereas normally priests are appointed to other work after a few years. But it is sad to see such great priests of the pen as Father Gillis and Father Lord stepping out. They blazed the way for those who follow them, and they blazed it bright and clear.

Catholic journalists, whether lay or clerical, have their work cut out for them as they attempt to walk in the giant footsteps of such men. If they do as well, they will do very well.

—Joe Breig, quoted in **Information.**

The English Church Before Augustine

Floyd Keeler

Some facts that are often overlooked

WHEN Catholics speak or write of the evangelization of Britain they usually seem to infer that it began with the mission of St. Augustine of Canterbury and assume that nothing had been done previous to this time. I do not mean to infer that Catholic historians are unaware of the falsity of this position but the rank and file, including a few in the priesthood, do seem to labor under this impression.

One of the main reasons for getting this matter straight (outside of the mere having accurate knowledge) is the fact that Anglicans allege that this ancient Church was independent of Rome and that the reconciliation of its Bishops with those under Augustine—which took place in the latter part of the seventh century—was a "usurpation" and that more than 700 years later when, under Henry VIII, papal authority was rejected, they were merely getting back to the conditions which had prevailed in their earliest Christian history.

As a matter of fact when Augustine and his monks arrived in the year 597, there had been for centuries in Britain a well organized Church. Just when or how Christianity came to Britain is unknown. There are legends of St. Joseph of Arimathea, or even of St. Paul, but these have little historical basis. It seems most probable that it was the soldiers of the Roman legions who brought their Faith with them, and that missionaries, using the excellent system of Roman roads, followed in the wake of the armies.

It was to this ancient British Church that St. Patrick belonged—being a member of a family at least three generations Christian, and it is certainly difficult for anyone to accuse him of being either "independent of Rome" or anti-papal!

One of the errors we moderns are apt to make is to identify Britain with England. The two were not at all interchangeable in early days. The original inhabitants of Britain were Celts—of the same ethnic group as the Welsh, the Irish, and the Scottish Highlander. The "English," if we may so call them, were Angles and Saxons who invaded the country, driving back into the hills of Cornwall and Wales the earlier inhabitants. The northern part of what we call England and the southern part of Scotland were, as they had

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Formerly an Episcopalian minister, Father Keeler is now assistant at Holy Cross Church, Lynchburg, Virginia.

been, in the possession of the Celtic tribes.

The Angles and the Saxons were pagans, and right ruthless pagans at that. The cruelties and hardships they inflicted on the people they found were such that the Celts simply withdrew from all contact with them. The Celts whom they encountered were almost entirely Christian by the time they came, but the Celts did not feel it necessary to do any missionary work among their hated enemies. Hence they left them severely alone, and it was the plight of Angle slaves in Rome which excited Pope Gregory I to do something about their conversion so that he finally dispatched Augustine and his band to accomplish this task.

We need not go into the many detailed accounts which show the British (Celtic) Bishops' acceptance of the pre-eminence of Rome and their loyalty to its Bishop—the Pope, but it is sufficient to say that they were present at various councils held in the fourth and succeeding centuries and accepted the canons enacted at others, at which their presence may be considered doubtful.

Independence?

Where, then, is the Anglican contention of their independence of Rome? The only possible ground is in the meeting of Augustine and these British Bishops.

It must be remembered that Augustine was a Roman, and like most of them had a somewhat low opinion of the "barbarians" of the more northern parts of Europe. When he was dispatched to Britain he asked, "How are we to deal with the Bishops of France and Britain?" And the Pope replied: "We give you no authority over the Bishops of France . . . but as for the Bishops of Britain, we commit them to your care that the unlearned may be taught, the weak strengthened by persuasion, and the perverse corrected by authority." It is well to keep in mind this last admonition, for in its carrying out lay the real difficulty between the two.

St. Bede in his "Historia Ecclesiastica"—the source of much of our knowledge of British Church history—tells us that Augustine met a delegation of the Celtic Bishops in the year 603, and that at that time he exhorted them "that preserving Catholic unity with him, they should undertake the common labor of preaching the Gospel to the Gentiles." Nothing came of this meeting and the British asked for a synod where more of their number could be present. To this Augustine agreed, but before the Celts went to this meeting they consulted a hermit renowned for his holiness and asked him whether or not they should "at the preaching of Augustine, abandon their traditions" and he replied that if Augustine proved himself a "man of God"

they might do it, and when they questioned the hermit as to how they would know this, he said: "If at your approach he shall rise up to you, hear him submissively . . . but if he shall despise you and not rise up to you, whereas you are more in number, let him be despised by you."

The sequel is well known: how Augustine, seated in his chair, remained there, whereupon they "were in a passion (and), charging him with pride, endeavored to contradict all he had said." Augustine replied to them: "You act in many particulars contrary to our custom, or rather contrary to the custom of the Universal Church, and yet, if you will comply with me in these three points, viz., to keep Easter at the due time, to complete the administration of Baptism . . . according to the custom of the holy Roman Apostolic Church, and jointly with us to preach the word of God to the English nation, we will tolerate all the other things you do, though contrary to our custom."

Universal Customs?

This statement needs considerable study. First, Augustine assumed that because a thing was the custom in Rome, it was a "custom of the Universal Church," but this was not, and never has been true, except in matters of dogma; and it was even less true in those far-off centuries than it is now. Secondly, with the question of keeping Easter "at the due time"—the Celts were following an ancient method of computation which had formerly been in use at Rome, but which had been superseded by a more accurate method of determining the vernal equinox. This newer method had probably never even been sent to Britain, for communications were difficult and except for the most urgent matters, Rome did not send regulations to these outlying churches.

Just what the differences in the administration of Baptism were, there are no records to show, but it seems possible, in view of the strong Eastern influence found in the Celtic liturgies, that they may have used the passive form "the servant of God is baptized, etc.," instead of the Western "I baptize thee." This is still the form used by the Oriental Churches in communion with Rome. But one thing that was most distasteful to the Celts was the idea of preaching the Gospel to their heathen conquerors. This refusal was, of course, a grave fault in their make-up and perhaps may even be taken to show a defect in their appreciation of a true Christian spirit, but at the same time this request of Augustine's is a positive proof that they did not repudiate Rome's authority and that he did not consider that they had. Were they "independent" in the sense that

modern Anglicans try to make out, he as a Catholic Bishop, with direct authority from the Pope, would certainly not have invited them to join him in the work of evangelization. He certainly would not have asked any whom he considered either heretical or schismatic to take part in any such thing.

Both Recognized The Pope

It is true that this refusal precipitated a sort of schism, for here were two sets of Bishops, holding no fellowship each with the other, but neither of them had the slightest idea of repudiating the position of the Pope as the head on earth of the Church Universal. Indeed, so far as the Welsh Church was concerned, for a long time it refused to recognize the authority of the Archbishop of Canterbury, but proclaimed itself, as all its historians wrote, that it "was directly subject to the Pope." Even as late as the beginning of the thirteenth century Giraldus Cambrensis, although a thorough-going "Papalist," championed the independence of the Welsh Church from Canterbury, maintaining that it was directly subject to the Pope—and this, it should be remembered, was long after the dispute between the Celts in Britain and the Bishops who had adhered to the rule of Augustine and his successors had been healed. This occurred, as everyone knows, during the time of Archbishop Theodore who occupied the See of Canterbury from 668 to 690.

A Protestant Opinion

The Rev. John Campbell McNaught, B.D., who was certainly not a Catholic and I judge was probably a Presbyterian, wrote in 1927 a little book entitled "The Celtic Church and the See of Peter" in which he examines carefully all the evidence concerning the relations between the Celtic Church and Rome. He says in the beginning of his book that "when first he began to study the history of the Celtic Church (he) was strongly biased in favor of this view (i. e. of its independence of Rome) —but the more he studied the subject the clearer did it become to him that this often repeated assertion requires to be proved." And at the end he asserts what it seems to me is the only possible conclusion, viz.: "We find then that notwithstanding the opposition of the British Bishops to St. Augustine and their tenacious clinging to their ancient customs, the British Church from at least the beginning of the fourth century was in communion with the rest of Christendom and with the Bishop of Rome, whom it acknowledged as its spiritual head."

Far more could be written on this subject but it all leads to the same place and we can only hope that Mr. McNaught experienced the truth he was trying to inculcate in his history.

'Know Thy Sheep!'

Edward Bader, C.S.P.

Take another census

IN 1955 Pope Pius XII delivered his customary Lenten address to the parish priests of Rome. His "simple pastoral suggestions" form a program of action applicable to every country. During Lent of 1957 we can profitably ask: How widely are his suggestions being followed in the United States?

The goal of the Pope's program is a high one—a general spiritual renewal. The program itself is a restatement of a radio address of February 10, 1952: "See to it that needs are well ascertained, aims well clarified, and available power well estimated . . . that good use be made of all resources."

The Holy Father warns against superficiality and mere approximation: "a statistical task is required, done with seriousness, with exacting realism and with calm impartiality."

Editorials and articles in following weeks considered the Pope's words as a recommendation of the young science of religious sociology. This new science has as many definitions as there are religious sociologists. Abbe Houtart, a Belgian priest-sociologist, gives us both a definition and a description of its purposes: "Religious sociology is the study of social forms of religious life . . . of the relations between religion and secular groups and structures, such as social classes, geographical groups or civic institutions. From the point of view of the apostolate, religious sociology is a means of knowing the problems that confront us." (*New Life,* May, 1955, p. 84)

How Many Absentees?

That such a study is important in America is evident from the examples used by the Pope. The churches of Rome, like those of New York, Chicago and Detroit, are crowded on Sundays and holidays. Yet before rejoicing at the crowds, we "should estimate with sufficient accuracy the number of those who are obliged to attend and who do not." An accurate estimate may often hold unpleasant surprises.

Catechism classes are well attended: teachers strive to increase attendance and improve their teaching methods. But how many children of the parish should come and do not? Bishop Donohoe, Auxiliary of San Francisco, has estimated that over four million Catholics attend public schools in the United States. How many of these "public-school Catholics" receive any religious instructions?

The Holy Father mentions two more problems facing the Church in our country. What is the extent of the religious

knowledge of adults? How many in the parish make their Easter duty?

To answer these questions parish censuses are taken frequently, but seldom in a systematic way. Comparison of the results with past records or with neighboring parishes is difficult. The Sociology Departments of several Catholic colleges, notably Fordham and Catholic University, have pioneered in this work. Father George Kelly and Brother Gerald Schnepp, S. M., devised improvements in census techniques while at Catholic University which are summarized in their articles in *The Sociology of the Parish* symposium. These techniques enable the priest and layman to gain a more realistic view of their parish.

The only way to gain the necessary knowledge is more census work, using the best techniques and trained census teams such as those of the Legion of Mary. If this data were correlated on a diocesan or national level (as is done by the Office of Ecclesiastical Statistics in Germany), Bishops and religious superiors could see more clearly where the most work is needed.

Gathering statistics, however, is not enough. The Pope wishes more: "Having determined the figures, it is necessary to study their significance, in order to understand the causes of some defections or of some returns." To uncover an evil is insufficient; to treat it adequately is essential.

Treatment is Difficult

In America adequate treatment is especially difficult. In *Social Relations in the Urban Parish,* Father Joseph Fichter, S. J., a leader in religious sociology, writes: "The Catholic Church is existing in urban America, which is the most fluid and dynamic society the world has seen. The members of the Church are members of this society, and there is a tremendous mutual influence between their religious and their secular roles. Even the holiest, most intelligent, industrious and able priest needs help in understanding and interpreting this society." (p. 238)

Father Fichter's book distinguishes the different types of parishioners found in an urban parish. He shows that the influence of the cultural environment upon the mentality and practice of these Catholics is an important factor in the high number of marginal and dormant Catholics.

Articles in *Social Order* by Father John Thomas, S. J., on the relationship between environment and Catholic family life, and in *The Ecclesiastical Review* by Father Thomas Coakley and Brother Schnepp on "leakage" prove the value of religious-sociological studies. Yet they have only begun the

work necessary to have a clear picture of the influences that come into play in the decision of any fallen-away.

These studies have treated only the fallen-aways. What of conversions and reconversions? The Holy Father spoke of both defections and returns. There are over 133 million non-Catholics in the United States. How many Catholic studies of their religious attitudes have appeared? John Kane's *Catholic-Protestant Conflicts in America* gives an historical account of points of conflict and misunderstanding. But where are Catholic works dealing with the questions raised by Will Herberg's *Protestant-Catholic-Jew* or by the American Institute of Management's study of the effectiveness of the Church by business standards?

Study of the influences upon both leakage and conversions and the development of new techniques based on them is a role for the Catholic colleges. The findings of European religious sociologists like Le Bras, Leclerq, and Zeegers can be adapted and reapplied to our own country.

Fides House in Washington, D. C. is one example of missionary work based on sociological studies. Established by Dr. Mary Walsh and Father Furfey of Catholic University, this Neighborhood House carries out the final point of the Pope's program: "enlisting the help of an ardent and ready legion of militant Catholics, qualified to spread the teaching and example of Jesus where it is almost impossible for the priest to penetrate."

When priest and people work together, the hope of Pope Pius XII will become a reality: a general spiritual renewal. By providing an example of supernatural charity, the Catholic men and women who conduct the activities of Fides House apply the fundamental remedy for all social problems. The work is not spectacular, but it is achieving the goal proposed by the founders: "making Fides House a monument of Christian love, a symbol of our Faith for all to see."

Today the Church in America stands at a crossroads. Churches and schools are rising in every section of the country. Our fellow-citizens have accepted the Church as part of the American scene. Their current interest in religion gives us an opportunity to bring to all Americans the fullness of Christ's message.

Human Adjustment

The possibility that the clergyman, rather than the psychologist or mental practitioner, is the ultimate specialist in human adjustment has been most scientifically ignored.—**From The Meaning of Clinical Psychology, R. B. Cattell.**

Making A 'Go' Of Marriage

The role of sacramental grace

Henry V. Sattler, C.SS.R., Ph.D.

CHRIST came on earth "that you may have life and have it more abundantly." This life is sanctifying grace which is "that grace which confers on our souls a new life, that is, a sharing in the life of God Himself" (Baltimore Catechism, III, q. 110). Sanctifying grace is God's very own way of enabling us to know and love Him as He knows and loves Himself. But it is not a kind of cloak placed around our souls, leaving the nature of the soul untouched; it is a reality in the soul which transforms it intrinsically much as the electric light bulb is transformed by the surge of electricity in it. Sanctifying grace is God's life within us which makes not only our *being* supernatural, but also our *power to act* supernatural—divine. Grace gives us not only a static reality, but a dynamic one in that it furnishes (radically) the power to act—to "walk in newness of life."

In order that we may share this life, we must enter into the life, passion and death of Christ, and this is accomplished by the sacraments, the channels of sanctifying grace instituted by Christ. "Do you not know," says Saint Paul, "that all we who have been baptized into Jesus Christ, have been baptized into His death? . . . For if we have been united with Him in the likeness of His death, we shall be so in the likeness of His Resurrection also."

Christ possesses, in His human nature, the complete and perfect gift of sanctifying grace. —*As man,* He was the "perfect connatural principle of all forces of supernatural activity." This sanctifying grace in Christ "is called the *gratia capitalis* because (existing perfectly in Christ) it is also the head and source of all our grace"[1].

Now, the grace or supernatural life of Christ flows to

The author writes from the Mission Church in Boston.

[1] Everett, Lawrence P., *The Nature of Sacramental Grace,* CUA Press, Washington, D. C., 1948, p. 111.
The definitive nature of sacramental grace remains to be fashioned on the anvil of theological controversy. The author has adopted the modal theory of sacramental grace, which seems to him the best. Since he does not pretend to be a theologian, he awaits, with others, a more definitive presentation of doctrine. Those interested in the various opinions may consult Everett, op. cit. and Shea, George W., "A Survey of the Theology of Sacramental Grace," in *Proceedings, Eighth Annual Convention Catholic Theological Society of America,* 1953, N.Y., pp. 81-130.

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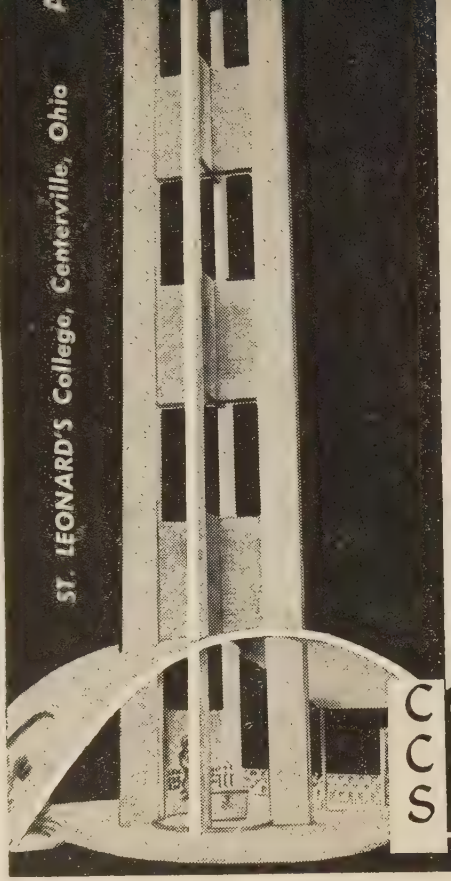

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man through the sacraments and the sacraments "contain the grace which they signify" (Council of Trent). Hence each sacrament gives a specific sort of sanctifying grace according to the end or object of the respective sacraments. This sanctifying grace which is specially conferred by each sacrament in order to obtain a special effect is called *sacramental grace.* To rephrase the doctrine, the grace, or supernatural life of Christ our Head (gratia capitalis), is conferred upon the members of His Mystical Body in seven different ways, much as human life is communicated to each member of the body, enabling the different living organs to function differently according to their particular object. How this is meant may be seen in a decree of the Council of Florence:

> For by baptism we are spiritually reborn; by confirmation we increase in grace and are strengthened in the faith; reborn and strengthened, we are nourished by the divine food of the Eucharist. But if through sin we should incur the sickness of the soul, we are spiritually healed by penance; but spiritually and bodily, as is fitting for the soul, through extreme unction; by Order the Church is spiritually governed and multiplied, by matrimony it is bodily increased.

Pope Pius XII, in his encyclical on the Mystical Body, brings this doctrine up to date when he says that the Savior of mankind instituted seven different sacraments so that "by so many consecutive graduated graces" all the varied needs of His Mystical Body might be generously provided for.

The Effect Of This Grace

The question that now faces us is what are the proper effects of this sacramental grace? What precisely does it do?

First, sacramental grace, says Father Everett, "makes the receiver of the sacramental grace a habitual connatural agent, so that he can place acts in keeping with the end of the sacrament at will and *ex officio.*" What does this mean? Take an example. Suppose I could talk through a dog as a ventriloquist. The action of the brute animal would not be changed. Suppose I could talk through that dog, using *its* voice. The dog would then be an instrument like a sound system. Suppose I could raise the dog above its nature so that it could talk *at will.* The dog would then become a habitual agent of speaking, something not natural to it but made as though natural by my gift. Since there are many strictly human actions that might become supernatural to a dog—so there might be many different "graces" given it.

So in a similar fashion, but in an inexpressibly superior

way, man is raised to perform different "d i v i n e" actions through the various sacramental graces. When a confirmed person, for example, bravely confesses Christ, or a priest consecrates at Mass, each one acts officially, and as the agent of a special supernatural act. And that act flows from him "connaturally" as the ordinary human act of speaking flows *naturally* from a human being. Tremendous thought, this! By sacramental grace, truly do actions flowing from divine life come from us as effectively as our thinking and loving come from our ordinary human nature!

Secondly, sacramental grace remedies in us the defects which remain in us from past sin, both original and personal (actual). Original sin has destroyed the integrity of the human person, has made it difficult for all the human powers to work together for good. Though original sin has been wiped out by Baptism, its effects still remain within us. This is true of our own personal sins. Even after they have been wiped out in the confessional and by Penance, indeed, even after a life of virtue, sin leaves in us marks or wounds, weaknesses, that remain. Sacramental grace acts as a remedy to those wounds as Saint Thomas says in the *Summa*:

> . . . Baptism corresponds to faith, and is ordained as a remedy against original sin; Extreme Unction to hope, being ordained against venial sin; the Eucharist to charity, being ordained against the penal effect which is malice; Order to prudence, being ordained against ignorance; Penance to justice, being ordained against concupiscence; Confirmation to fortitude, being ordained against infirmity.

Thirdly, sacramental grace brings with it the *right* to those actual graces necessary to stimulate us to perform supernatural acts in accordance with our needs. If you remember from the Catechism, "actual grace is a supernatural help of God which enlightens our mind and strengthens our will to do good and to avoid evil." Actual grace is a kind of goad which pushes us towards good and away from evil, wherever needed to further the end of the respective sacraments. This means that not only does sacramental grace officially constitute a person as supernaturally acting, not only does it bring remedies to the weaknesses incurred by sin, but it also gives to the receiver of a sacrament a *right* (a right freely conferred by God) to actual pushes from God in the right direction!

The Graces Of Matrimony

This lengthy theological discussion on the nature of sacramental grace is necessary if we are to draw any practical

fruits from the awareness of the sacramental graces of *matrimony*. Jacques Leclerq says that:

> The sacrament of marriage is the imprint of God on the souls of the married couple, not merely in order to deify their life in general, but in order to deify their union . . . The sacrament of marriage is thus not merely a religious act sanctifying a human one, it is a seed sown in the soul and bearing fruit through the whole of married life, giving life to all its acts and sentiments, . . it is a predisposition to holiness placed in their souls by God on the day of their wedding.
>
> Man and wife are united in God: this last expression can be interpreted in a very strict sense, for the action of the sacrament being a unique divine action in the souls of each of them, and sacramental grace being a reality in their souls, one can truly state that they have something in their souls which really unites them, which constitutes a principle of unity, and that this unifying action is a divine action. The sacrament of marriage is thus in a sense a deifying of the conjugal union . . .

The sacramental grace of Matrimony then takes a Christian marriage out of the realm of the natural and makes the married couple connatural principles of supernatural action. Pius XII says, quoting the Council of Trent:

> . . . By raising the Matrimony of His faithful to the dignity of a true sacrament (Christ) made it a sign and source of that peculiar internal grace by which it perfects natural love, confirms an indissoluble union, and sanctifies both man and wife.

And in another place:

> . . . As Saint Augustine teaches, just as by Baptism and Holy Orders a man is set aside and assisted either for the duties of Christian life or for the priestly office and is never deprived of their sacramental aid, almost in the same way (although not by a sacramental character) the faithful once joined by marriage ties can never be deprived of the help and binding force of the sacrament.

A Healing Grace

Not only does Matrimony make the married pair officially supernatural in action, but it provides them with the remedies against the wounds of nature caused by sin. The "cussedness of human nature" left by original sin, the pettiness, the angers and tensions found in marriage have an inherent remedy in sacramental grace. Even the weaknesses incurred by personal sin, the hungers created by unchastity both in and out of marriage, the infidelities to parental obligation to children which leave marks of

desire and parental sloth, are met, by the repentant husband or wife, with special helps to overcome them. In *The Sacraments in the Christian Life,* Philipon phrases this most effectively:

> Thus if they should have been unfaithful to each other or to their duties, no matter for how long, through penance they can always have recourse to this inexhaustible source of sacramental grace, to find in it the means of r e g a i n i n g sanctification through renewed love and appreciation of the ideal to which they are called.

Lastly, "The sacrament of marriage confers a strict right to all the actual graces necessary to lead a Christian conjugal life. It also confers the right to all the material and spiritual helps required for the establishment of a home" (ibid.).

Since actual grace "enlightens the mind and moves the will," a married couple can expect God to inspire them to know what they should understand and do in a given case, and to strengthen their will to carry it out. This means that, in the questions asked by the couple of themselves; in the questions asked by the children, a married pair who stir up the grace of God in them, can await with certainty the right answers. It means also when they feel inadequate to the tasks of the moment they can expect new courage to be available to them. In *Casti connubi,* Pius XI states:

> By these gifts the parties are assisted not only in understanding, but in knowing intimately, in adhering to firmly, in willing effectively, and in successfully putting into practice, those things which pertain to the marriage state, giving them in fine a right to the actual assistance of grace, whensoever they need it for fulfilling the duties of their state.

This then is the meaning of sacramental grace in marriage. It is the special mode of sanctifying grace which makes the receiver a habitual connatural principle of supernatural action in marriage—which means that the love, and love-making, and house-keeping and work and worry of marriage are all deified. Further, sacramental grace in marriage brings with it remedies for the weakness of human nature, even for those weaknesses suffered as a result of the infidelities of the married couple. Lastly, it brings a right to the stimulus of God toward knowing the right answers and acting according to them.

Cooperation Is Required

Why, then, with all the tremendous beauty and power of Matrimony's sacramental grace, do so many Christian marriages fade so far from the ideal?

Because, as Father Shea says, "fruitful reception of a sacrament does not conclude the Christian's duty—it is still up to him to cooperate with the power the sacrament gives . . ."

Pius XI notes very strongly: "Since . . . men do not reap the full fruit of the sacrament . . . unless they cooperate with grace, the grace of Matrimony will remain for the most part an unused talent hidden in the field unless both parties exercise these supernatural powers . . ."

Husbands and wives must carefully cooperate with sacramental grace by prayer, by frequenting the other Sacraments, by meditating on the nobility of their state; by constantly reminding themselves and each other to depend upon this supernatural reality in their lives. It is imperative, also, that they strive earnestly to preserve *sanctifying* grace within their souls, since sacramental grace is but a mode of sanctifying grace.

Another thing worth impressing on the faithful is the importance of conserving or regaining the state of grace, not only for its own sake, but also in order to be assured of sacramental grace. For, according to the more probable opinion, upheld by the majority of theologians, sacramental grace is contingent upon the possession of sanctifying grace (Shea).

Yet, despite the need of preserving sanctifying grace, it should be a consoling thing to a married person to realize that, though grace may be lost when mortal sin is committed, it all returns, with all the special helps of sacramental grace, when Penance returns the Prodigal home.

Let us conclude this entire presentation with the stirring appeal of Pius XI to married people:

> Let not, then, those who are joined in matrimony neglect the grace of the sacrament which is in them, for, in applying themselves to the careful observance, however laborious, of their duties they will find the power of that grace becoming more effectual as time goes on. And if ever they should feel themselves to be overburdened by the hardships of their condition of life, let them not lose courage, but rather let them regard in some measure as addressed to them that which Saint Paul the Apostle wrote to his beloved disciple Timothy regarding the sacrament of Holy Orders when the disciple was dejected through hardship and insults: "I admonish thee that thou stir up the grace which is in thee by the imposition of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of sobriety."

As a practical conclusion, here are a few Thought Provokers as possible sources of meditation and discussion:

1. In bodily love-making the Christian husband and wife exercise official supernatural love.

2. Says the observer: "I can't imagine where Jim and Marge get all their patience with such noisy children." Where do they?

3. A married man may expect special help from God to obtain work.

4. Shopping, correcting the children, taking a scolding from the boss are more possible to the Sacramentally married than to others.

5. In explaining "where babies come from" Christian couples can expect enlightened answers to come from their own surprised lips.

6. Confession should be quite different for the married in view of sacramental grace.

Altar Boys

Few of us ever pause to pay tribute to the altar boy who serves so diligently in cassock and surplice in the sanctuary. He is one of the few mortals left who works for nothing. His remuneration consists only of a dollar bill slipped into his hand by a flush bridegroom. He holds a conspicuous place near the altar, shifting from time to time as he lifts the Missal from one side to the other. Like most professional men he knows some Latin but not much more than some of the attorneys of our acquaintance. In big churches he is coached into flank formation, drilled in army tactics. But in the country churches he may be a little awkard as he genuflects or leaves mud patches on the carpet.

If there are two or more altar boys in the sanctuary, there is much sign passing as one altar boy always seems less educated than the other. The green altar boy may strike the chimes at the wrong time unless coached by motions from the other boy. When a priest forgets to bring the tabernacle key to the altar, it is always his misfortune to ask the wrong altar boy to go in the sacristy and get it.

Altar boys always try to come in at the last moment and wrestle into their surplices just as the priest is about to turn into the sanctuary. This puts them slightly in advance of some of the congregation who manage to arrive before the Gospel. The altar boy's work is a service of love from the moment he precedes the priest from the sacristy up until he forgets to move the book for the last Gospel.—Fore and Aft.

Getting Babies Into Heaven

Wilfred D. Schlattman

Baptizing premature infants

A CATHOLIC mother in the early months of pregnancy suffered a miscarriage. A well-informed Catholic friend asked her if she had baptized the little infant. The sorrowing mother was amazed: "Should it have been baptized?" When assured that it should have been, she responded: "Do you think the priests know this? I have NEVER heard it mentioned!"

Certainly every priest knows that the human soul is infused at the moment of conception, and that consequently Canon 474 directs that every miscarriage be baptized. But it has become most evident to me after twelve years in hospital work, that most of our Catholic people, including mothers and some doctors and nurses, do not know this. As a result, thousands of infant souls are denied heaven each year because we have not properly instructed our laity on the necessity and method of baptizing these tiny infants.

Nor can we assume that miscarriage is a rare occurrence, and hence no real problem. Obstetricians have estimated that one out of every ten pregnancies ends in a miscarriage, and most of these by the third month. You know the number of baptisms in your parish; for every nine baptized, you can presume one miscarriage. The problem is far from rare. And to aggravate the situation, many of these miscarriages occur at home, or in non-Catholic hospitals with only non-Catholic doctors and nurses in attendance. So unless our laity knows of the necessity and method of baptizing the premature infant, literally thousands of souls will be denied heaven each year, when a simple sacramental ceremony of only a few seconds duration might have given them the unspeakable happiness of heaven for all eternity.

And I am convinced that my appraisal of ignorance on this point is not exaggerated. At one time I kept records of Catholic mothers who miscarried and the number of them who knew of the necessity of baptizing the premature fetus, and I feel it can be safely said that between 50% and 75% were ignorant of the necessity of baptism. What a sad thing it is to realize how many souls are denied the happiness of heaven each year!

It is true, that if a miscarriage occurs in a Catholic hospital, there should be nothing to worry about; the good and efficient nuns will take care of the baptism. However, since many miscarriages occur at home, and in non-Catholic hos-

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Father Schlattmann is chaplain at the Lutheran Hospital in St. Louis.

pitals when the mother is attended by non-Catholic physicians or even Catholic doctors trained in secular universities, our laity must be well informed and instructed so that they can see to it that these tiny infants are baptized. Many non-Catholic doctors and nurses do not know the necessity of baptizing the premature fetus, and many of them are of the false impression that there is no soul in these small infants, and hence no need for baptism. It is incumbent on the mother in such cases to see that the child is baptized, and if she cannot do it herself, that she request (and if necessary instruct) another, preferably a Catholic to do so.

Opportunities For Instruction

There are many opportunities given us when we could impart such information: pre-nuptial instructions, Cana Conferences, talks to Mothers' Clubs, conferences to doctors and nurses, missions, convert instructions, religious instructions to high-school and college students, and I feel safe in saying (providing the proper discretion be used) even to the average Sunday congregation and grade-school students. It can be handled delicately and effectively. If a person is old enough to be told that an infant must be baptized, certainly he can be told that occasionally, through an accident, a child is born when very tiny; and that no matter how small the child is, it has a soul and must be baptized if it is to reach heaven.

When giving these instructions to a mature group, certain details should be added. It ought to be mentioned that at times the premature infant is born in a membrane, and that this membrane must be broken and the infant baptized; that sometimes the small fetus may appear as a clot of blood and that this clot must be separated and the fetus itself baptized; that it is safer to baptize the very small infant by immersing it in pure water and removing the infant while saying the words of baptism; that baptism should be given without delay, since the spark of life in a small fetus is very weak.

Another aspect of the question which needs emphasis and explanation, is that a child that is born dead or dies unexpectedly, may and should be baptized conditionally. As we priests know but the laity often do not, the soul may be present for some time after apparent death. Only when the child is macerated (cracking of the skin, the first stage of decay) do we omit the baptism, since maceration is a certain sign of death.

The giving of these instructions to our laity will not only insure the baptism of many souls, but will also be a source of great consolation to the mother who suffers a miscarriage, for she knows her child is a saint in heaven, and that her

labor has not been in vain. It is not uncommon to find a mother who has lost her child to be suffering from emotional depression.

When speaking to a group on this subject, it will be likely that there are present some mothers who suffered a miscarriage, and who through ignorance did not baptize the child. To save them useless worry and emotional strain, it might be well to add a word on the doctrine of limbo to offer them a bit of consolation. While it is true that a soul in limbo never sees God, yet it does enjoy all the natural happiness of which it is capable, and it is most grateful that someone gave it existence.

Fr. Aloysius McDonough, C, P. writing in the "Sign Post" of June, 1955 on the subject of baptizing premature infants had this to say: "The problem is world-wide, it occurs often in private homes, almost daily in hospitals. Broadly speaking, ignorance of the Catholic viewpoint among parents, nurses and physicians is as incredible as it is deplorable." I hope by our instructions we can remedy this situation.

If you desire a pamphlet to give to your people to disseminate this information, a good one on the subject is "Mothers with Empty Arms" written by the Rev. John J. Regan and published by the Queens Work, St. Louis, Missouri.

The Church In England v. The Church of England

"Never teach nor defend the lawfulness of communicating with the Protestants in their prayers, or services, or conventicles where they meet to minister their untrue sacraments; for this is contrary to the practice of the Church and the holy fathers of all ages, who never communicated nor allowed in any Catholic person to pray together with Arians, Donatists, or what other soever.

"Neither is it a positive law of the Church and therefore dispensable on occasions, but it is forbidden by God's eternal law, as by many evident arguments I could convince, and it hath been largely proved in sundry treatises in our own tongue, and we have practiced it from the beginning of our miseries.

"And lest any of my brethren should distrust my judgment, or be not satisfied with the proofs adduced, or myself be beguiled in my own conceit, I have not only taken the opinion of learned divines here, but to make sure, I have asked the judgment of His Holiness (Clement VIII) thereon. And he expressly said that participation in prayers with Protestants or going to their services was neither lawful nor dispensable."
—Cardinal William Allen (d. 1594) to the English Catholics.

Making Use Of Pain

C. C. Martindale, S.J.

A little "gimmick" for the sick

PERHAPS one of the saddest things in a world so full of suffering is that so little use is made of it. No doubt much suffering is directly due to sin, and of course in the last resort all suffering flows from sin. But I am thinking of the good ordinary Catholic who suffers and is not conscious of having in any particular way "deserved" it. Even these may be tempted to resent their pain, or at any rate to make no positive use of it. We would like to help them not only to "accept" it, but to make the very best possible use of it. So when visiting the sick, we want to lead them, God helping, towards making that "best possible" use.

Hospitals provide a great opportunity, for there the sufferers *are,* and need not be hunted for, as they may have to be when scattered over a large parish. In suggesting the maybe childish method that follows, I am thinking of those who are very likely suffering so acutely that they cannot make long prayers, or even be conscious, for long at a time, of what they have been helped to understand. But they can at least remember that they *did* understand it and can continue to *will* what they then agreed to.

I have thought of a sort of "alphabet," consisting of the letters H, T, M, X and A.

By "H", I mean: "Help me." We have every right to ask for help, and there is nothing spiritually second-rate in doing so: in fact, we must, if we are to reach to making the "best possible use" of pain. How often we say in the Breviary: "Deus, in adiutorium meum intende: Domine, ad adiuvandum me festina!"

But if we do get our Lord's help, we can advance to the next step, which is to say "Thank You"—"T."

This might seem a "giant's stride" of a step; but we have asked for help and, no doubt, are getting it, and will discover that we are being helped to do precisely that — to thank God for His gift of pain. And indeed, is it not true that those in acute pain somehow are readier to thank God for it than those who are in slight but prolonged discomfort? Always to have a slight headache, or just always to feel tired? We so often meet people who say: "If only it would shift into some different part of me! But it goes on and on!"

Still, whatever sort of pain it may be, *at the moment,* here and now, God is allowing it to

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This article comes to us from England.

run its course, and since He cannot permit anything save lovingly, we can and must regard the pain as His gift, so we will thank Him for it, and above all not ask ourselves (as St. Ignatius in the early days of his conversion did): "How could I stand this for another 40 years?" or even, for one year or one day: in short, we must keep our eye on God, and not on self. God helps, not only today, but always.

"More, If You Wish . . ."

Thus we come to "M," by which I mean: "More, if You wish." We should not have reached "Thank you!" if we did not altogether trust God. We do not want to trust Him only up to a certain point; we want to have the courage to put ourselves wholly into His hands. And so take the initiative, so to speak, and tell Him that we are ready (with His help) not only to endure what is being asked of us, but to have even more of it, should it be His will — should He have some purpose that could be fulfilled by your freely accepting an increase in the suffering of which even a moment more had been seemingly intolerable.

But is not this heroism? Perhaps, though I do not care for such labels. But what we do want is the maximum of Christlikeness, and though we do not ask for suffering for its own sake, we do not want—to use human words — that God should have to set limits to what He can ask of us. It is true that we are not forbidden to hope that pain will lessen, and even (acting under advice) to try to lessen it or even to accept e.g. morphia in extreme cases. Most people have work that ought to be done, or others who are dependent on them, and pain is incapacitating. We can certainly encourage sufferers to ask to get well, and to take all legitimate means for doing so. But suppose someone is suffering, we can also encourage him to ask God to send more suffering, *if* he can be of any service to Him by such pain.

We freely acknowledge that to ask for "more" suffering would be not only foolish but morbid without reference to our Lord—"X" means "Christ," and even so, the complete abdication of self-will is more valuable by far than any self-inflicted penance. But here I am thinking definitely about suffering which is not self-inflicted. Nor am I thinking of something that is far beyond the "average" Christian, for the Mass itself is *our* Sacrifice, and we wish to offer it "per Ipsum, et cum Ipso, et in Ipso." By "through Him," I here *want* to mean "by means of Him"; "Without Me you can do nothing"; but, "I can do all things through Him who strengthens me": through" is better explained by what follows — "Cum Ipso"—in His company.

Already the Psalmist said: "Cum ipso (that is, the sufferer) sum in tribulatione"; God was present, and therefore powerful in his regard. But once we think of being "with" our Lord in *His* sufferings, we begin to be almost ashamed of claiming to be any such thing! A headache, compared with His crown of thorns! Possibly this may make us a little less timorous in asking for "more"! May the difference between us be a little less! At any rate, we can remember the fact that whether or no our pains are small, Christ is beside us, holding our hand if we wish.

The Mystical Body

But we are invited to recall our incorporation into Christ, so that *in* Him we form part of His mystical Body. It may still be hard to explain this to those who are unaccustomed to this sublime doctrine; perhaps we need not try: the presence of Christ in the sick is a *fact,* and it is for us to make use of it, and to speak to Him in them, so that we are indeed visiting Him according to His own wish.

There remains only the letter "A," by which I mean that the sufferer can and must ask God to "apply" his pain as He sees most fit. And this should provide no difficulty. It cannot be difficult to acknowledge that men and women throughout the world are unhappy: that appalling cruelties are being done to them: that they are held down beneath a close-meshed web of lies, suspicion and greed. Or is it indeed "not difficult"? Perhaps it is. For the moment *we* are in a state of material well-being, we are very reluctant to look over the edge of our all too comfortable world.

"But what can *I* do to remedy that?" We can at any rate see that Christ our Lord did His work in a way which involved His suffering. So the Christian sufferer will want to combine all those previous "letters" — acceptance, gratitude, readiness for "more," in union with Christ, for an apostolic and redemptive end. In fact, working backwards, the moment we can persuade a sufferer that his pain is *useful,* he will be far more ready to accept and even welcome it. It is his apostolate.

I know that this "method" will not serve everyone — no one's spiritual life can be forced into a particular mold. But our hope is simply to prevent, if possible, the waste of pain which can be so tremendous a force, if not the greatest of all, if but it be endured *in Christo.* That is why I have not suggested the *Pater* and the *Ave* as especially suited to those who are in great pain. For, I repeat, when pain is quite blinding, the patient cannot put his mind to anything so long. He may not be able to think about anything definite at all.

But if, in his hours of respite, he can understand the ideas and acts of will that underlie the symbols, he will be able to *mean* all that, for example, "H" means; or, rather, what Christ in him is meaning; "and He Who reads the depth of hearts knows what His own Spirit is meaning." And if the moment comes when he cannot so much as remember the "letters," the desired attitude of will can underlie even what seems to be complete unconsciousness. We aim at keeping the innermost in man not only right but perfect before God.

St. Thomas More's Defense

"Since I am condemned, and God knows how, I wish to speak freely of your statute for the discharge of my conscience. For the seven years that I have studied the matter, I have not read in any approved doctor of the Church that a temporal lord could or ought to be head of the spirituality. For one bishop of your opinion, I have a hundred saints of mine; and for one Parliament of yours, and God knows of what kind, I have all the General Councils for 1000 years; and for one kingdom, I have all the kingdoms of Christendom. I say further that your statute is ill made, because you have sworn never to do anything against the Church, which through all Christendom is one and undivided, and you have no authority, without the common consent of all Christians, to make a law or Act of Parliament or Council against the union of Christendom. The true reason for my condemnation is my unwillingness to consent to the King's second marriage; but I hope, in the Divine goodness and mercy, that as St. Paul and St. Stephen, whom he persecuted, are now friends in Paradise, so we, though differing here, shall be united hereafter. I pray to God to protect the King and to give him good counsel."

An Orangeman's Act Of Faith

Most Rev. Dr. McGettigan, the late Bishop of Raphoe, told of an incident which occurred when he was parish priest of Killybegs.

"I was suddenly called," he said, "from my presbytery to see an unfortunate sailor who had been cast ashore from a wreck, and was lying speechless on the ground, almost dead. The people standing by said: 'The life's in him still, Father—he stirred a little.'

"So I stooped down and said to him: 'My poor man, you're nearly gone; but just try to say one little word, or make one little sign to show that you are dying in the true faith.'

"So he opened one of his eyes, just a wee bit, and said: 'To hell with the Pope!' Then he died."—Irish Catholic.

code and cult

Joseph F. Marbach, J.C.D.

IN the issue of THE PRIEST *for September you mention the problem of a confessor dealing with a penitent addicted to birth control. Isn't it true that a confessor who is "lax" in this problem runs into the danger of committing "sollicitatio"?*

Yes. "Sollicitatio" covers all cases where a confessor may be responsible for any sin against the Sixth Commandment by the penitent. Thus if a confessor should unfortunately tell a penitent that the use of contraceptives in his case is lawful, the confessor must be denounced within a month to the local Ordinary or to the Holy Office itself—Canon 904.

As a delict comprehended by the penal Canon 2368.1 the crime presupposes bad faith in the confessor and so if somehow the confessor should happen to be in good faith, there is no delict on the part of the confessor, but he still must be denounced. If a penitent should reveal to you in confession that another confessor told him that the use of contraceptives in his case was allowed, the penitent must be advised of his obligation to report that priest to the Bishop under pain of censure (Canon 2368.2); that is, the penitent incurs an excommunication reserved to no one if he doesn't report such a confessor to the Bishop within a month; moreover, absolution is to be denied the penitent if he refuses to promise to report such a confessor — "non absolvendus nisi postquam obligationi satisfecerit aut se satisfacturum serio promiserit" — states this canon.

While we are discussing this rather delicate subject, we may add here another question received in this same matter: "Does *sollicitatio* concern only *res turpis* or is it extended to the whole moral code? All through my priesthood I had thought of it as concerning only turpitude but a canonist-friend lately told me it has a much wider extension. For instance, if I should counsel the lesser of two evils in the confessional, e.g., the telling of a falsehood, I am guilty of *sollicitatio*. Could you set me straight on this?"

(First of all, we will not digress on the problem of "tolerating the lesser of two evils".) The crime of *sollicitatio* as comprehended by Canons 904 and 2368 refers only to any sin against the Sixth Commandment. If a confessor is the cause in any way of a sin of a different nature he is indeed a poor confessor but he need not be "denounced" in the sense of these canons.

Coronata quotes the words of

Pope Benedict XIV as defining the crime of *sollicitatio* as the act of any confessor "qui aliquem poenitentem, quaecumque persona illa sit . . . ad inhonesta et turpia sollicitare, vel provocare, sive verbis, sive signis, sive nutibus, sive tactu, sive per scripturam, aut tunc aut post legendum, tentaverint, aut cum eis illicitos, et inhonestos sermones, vel tractatus temerario ausu habuerint" — *Institutiones Iuris Canonici* (Marietti, 1947), IV, 2069.

Not only bad advice that the use of contraceptives would be lawful but also bad advice that other sins against the Sixth Commandment would be licit would make the confessor guilty of *sollicitatio*. Coronata writes: "Sufficit ad delictum per se sollicitatio ad actum internum graviter inhonestum vel turpe, e.g., si confessarius in confessione poenitentem doceat desideria quaelibet libidinosa, itemque delectationes quaslibet morosas etiam in materia venerea esse licita et nullum implicare peccatum et posse proinde quamlibet personam in his licite prorsus commorari" — *De Sacramentis* (Marietti, 1951) I, nn. 426, 427.

Cf. also Lydon, *Ready Answers in Canon Law* (Benziger, 1937), p. 482; Ayrinhac-Lydon, *Penal Legislation* (Benziger, 1936), p. 271. A dissertation on this subject has been written in Latin by Fr. Ortega-Uhiuk, S.J., *De Delicto Sollicitationis*, n. 289 of the Canon Law dissertations published by the Catholic University Press, Washington, D.C., in 1954. Cf. also Vermeersch-Creusen, *Epitome Iuris Canonici* (Dessain, 1940), II, nn. 186-196.

Enclosed are two pamphlets about premature foetus termed "miscarriages" and the method of baptizing them. Would you please write something about the premature and the still-born who die without baptism?

The two pamphlets received are "Mothers With Empty Arms" by Fr. John J. Regan, published by The Queens Work, 3115 So. Grand Blvd., St. Louis, 1955 and "Baby in a Shoe Box" by Mrs. Mary L. Healy, pamphlet No. 198 of The Catholic Information Society, 214 W. 31st St., New York City.

We dare not pretend to give a glib answer to a most difficult question which calls rather for a long answer from a dogmatic theologian. Personally I am inclined to the view that in some special way God will take special care of such infants.

I hasten to quote an author who disagrees. Cf. "The Teaching of the Catholic Church" by Canon George D. Smith, Macmillan, New York, 1953 ed., pp 778-779. He writes: "First, has Christ instituted any other positive means of regeneration besides baptism, either by way of addition to or exception from

the law of baptism? Secondly, is it not possible that, from the very nature of things which precedes all positive law and is allowed for in positive law, it might happen that a person could receive justification without the actual reception of the *Sacrament* of Baptism?"

We will not quote his answers to the second question as we all agree with his answers to his second question — that martyrdom and baptism of desire could produce justification and elevate the person to a capacity for the Beatific Vision.

We quote his answer to the first question: "We answer the first of these questions in the negative. We cannot admit any other means of salvation positively instituted by Christ, for the very good reason that His positive law has provided one means and only one. If, therefore, any theories are advanced on the question of salvation which involve the recognition of some means of salvation positively instituted by Christ, other than baptism, such theories must immediately be rejected as at least erroneous. Attempts of this kind have been made from time to time. The best known is that of the theologian Cajetan, who expressed the opinion that in the case of infants dying in the mother's womb, the prayers of the parents could secure the justification and salvation of the children. He thought that a blessing of the child in the womb, given in the name of the Blessed Trinity, would secure this. This opinion was regarded with great disapproval by the theologians of the Council of Trent, and though it was not actually condemned, Pope Pius V ordered that it should be expunged from the works of Cajetan. A somewhat similar view was held by Gerson, Durand, Bianchi, and others. Even St. Bonaventure seems to have nodded; for he says that an infant would be deprived of grace if unbaptised, unless God made it the object of some special privilege.

"The fundamental error of all such views is that they introduce, without warrant of any kind from Revelation, a second means of salvation positively instituted by Christ. They demand the recognition of what we might call a pseudo-Sacrament. If, for instance, such a rite as blessing an infant in its mother's womb is sufficient for its justification, then we must admit a pseudo-Sacrament positively instituted by Christ, by way of addition to or exception from the law of baptism which He has made. To admit this is gratuitous, as it is not mentioned by Christ, and it is erroneous, as it is plainly against the universality of the words of Christ.

"We must conclude then that infants dying in their mother's womb do not enjoy the Beatific

Vision in Heaven. At the same time they do not suffer from what is called the pain of sense. According to St. Thomas, they enjoy a real happiness which consists, not indeed in that vision of God which grace alone makes possible, but in the natural love and knowledge of God."

We disagree with Canon Smith who alleges that St. Bonaventure or the others have stated their solution was "positively instituted by Christ." We believe that their views, as the views of the present writer, are conjectures, subject always to the teaching of the Holy See, but conjectures based on congruity. As far as I know, nothing in the Old or New Testament refers directly to the status of unbaptized still-born and premature infants. I believe we can honestly say to a mother in her distress, "Don't worry about your child; God will take care of him."

Teaching of St. Thomas

At the very end of his Appendix to the Supplement of the Third Part of his *Summa Theologia,* St. Thomas Aquinas wrote: ". . . quamvis pueri non baptizati sint separati a Deo quantum ad illam coniunctionem quae est per gloriam, non tamen ab eo penitus sunt separati. Immo sibi coniunguntur per participationem naturalium bonorum. Et ita etiam de ipso gaudere poterunt naturali cognitione et dilectione." May we take the risk of missing the point of this conclusion by picking out two sentences from his Third Part, q.68, a.2, and asking two theoretical questions of our own?

1. St. Thomas speaks of those who reject baptism of their own will and says such persons cannot be saved "quia nec sacramentaliter nec mentaliter Christo incorporantur, per quem solum est salus." (Could not Our Lord "incorporate" these infants to Himself?)

2. He next speaks of a catechumen who dies before baptism — such a one will be saved "propter desiderium baptismi, quod procedit ex *fide per dilectionem operante,* per quam Deus interius hominem sanctificat, cuius potentia sacramentis visibilibus non alligatur." (Could we not use this last phrase for our own pious conjecture, i.e., that God is not bound by the visible sacraments in caring for infants?)

Jone-Adelman write: "Baptism of water is necessary for the attainment of salvation as an indispensable means for reaching that end. Only in exceptional cases can the baptism of desire or of blood take its place." *Moral Theology* (Newman Press, 1953), n.470. May we suggest that the phrase "exceptional cases" may be used on a third class — that of the premature and still-born who die without baptism — which may

enjoy another means of salvation, direct divine intervention?

May we hold the following view? We can insist on a literal emphasis on Canons 746 and 747 demanding the baptism of the premature "quovis tempore editi"; we may vehemently insist on the necessity, yet may we not be allowed to hold a mild view about those cases where baptism is not possible?

An Instructive Leaflet

For a handy little leaflet to give to nurses and doctors who will be confronted with a small embryo enclosed in membranes (the fetal sac), we recommend "Emergency Baptism Procedure" by Fr. FitzGibbon, S.J. — available at The Hill Stockroom, 553 No. 25th Street, Omaha 2, Nebraska.

The Council of Florence, in its decree for the Jacobites, on February 4, 1442, stated: "As regards children this Holy Synod admonishes people that owing to the danger of death, as may often happen, then, since children can be helped by no other remedy than baptism whereby they are delivered from the power of the devil, and made the adopted children of God, their baptism is not to be deferred for forty or eighty days as is done by some, but ought to be conferred as soon as can conveniently be done." — "Circa pueros vero propter

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periculum mortis, quod potest saepe contingere, cum ipsis non possit alio remedio subveniri, nisi per sacramentum baptismi, per quod eripiuntur a diaboli dominatu et in Dei filios adoptantur, admonet, non esse per quadraginta aut octoginta dies . . ." — Denzinger, *Enchiridion Symbolorum,* ed. 27 (Herder, 1951) n. 712.

We submit to a dogmatic theologian as to the binding force of this decree because we wonder at the sentence previous to the one quoted — the sentence that one who is circumcised before or after baptism has no hope of salvation even if the person has no belief in circumcision — because we know that circumcision is quite common among us today. Secondly, we admit there is "no other remedy" than baptism in the present order of the positive divine law; we are hoping that the known order does not exclude the unknown order.

The Words of the Pope

We admit also that perhaps Pope Pius XII had this Council of Florence in mind in his address to the Italian midwives on October 29, 1951: "The state of grace at the moment of death is absolutely necessary for salvation. Without it, it is not possible to attain supernatural happiness, the beatific vision of God. An act of love can suffice for an adult to obtain sanctifying grace and supply for the absence of baptism; for the unborn child or for the newly born, this way is not open." — *Acta Apostolicae Sedis,* XXXXIII (1951), 841.

We trust we may hold here that His Holiness was stressing the necessity of early baptism, and baptism even of the foetus, rather than definitely solving the theological problem of the converse; we trust we may emphasize his phrase "this way" as leaving room to conclude that in God's providence there may be some other way, some other way to supply for the absence of baptism.

In conclusion, I submit for consideration the view that those souls which were encased in bodies we call miscarriages or still-born may be given a higher life directly by God Himself even though they had hardly any earthly life at all. Might we say that these human beings who were not viable were never "in via"; that is, might we say that they were never "born" and so would not necessarily be included in the general words of Our Lord as found in St. John, III, 5? Might we not hope that like St. John the Baptist they are sanctified by divine direct attention? Grace is necessary for salvation; consider also the grace of predestination; grace is a χάρις — charity — a gift (e.g., Eph. IV, 7); may we be allowed to play with words and hope that God will give this free gift to such infants, gratis?

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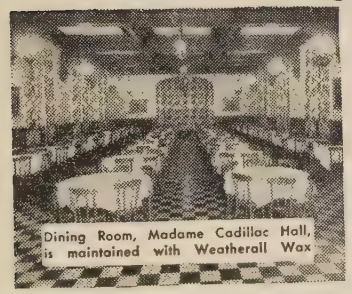

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Mother M. Aloysi, S.N.D., Ph.D.

Frederick Pustet Co., New York, 179 pp., $2.50

IN religious communities there is usually a monthly day of special recollection during which the religious, even if in the midst of ordinary duties, make it a point to review the past and to start anew in an endeavor to do everything *quam perfectissime* before the Lord.

This book, a neat and handy four-by-six volume, written by a Sister for Sisters (though it may be used by male religious, too, and with equal profit), contains forty reflections to be used in addition to the meditation of the day and as a special examination of conscience. The user may choose his own subject from among the many or may simply take one chapter a month, taking the chapters in the order in which they come, in which case he will have a good three-year course.

The author has a deep spiritual insight, no doubt the fruit of many years of striving after perfection. A sample paragraph or two will give an idea of the gentle probing of these reflections:

"Am I grounded in humility, which consists in the proper recognition of my relations to God and to all God-given values? It manifests itself in the attitude of the Mother of God during the angel's visit . . . I may find it hard to sacrifice my personal opinion, I may even succumb to the foolish notion that glorification of the ego will achieve results that count. In such a frame of mind, do I make it a point to insist on putting through my opinion, asserting my rights and privileges? or imaginary prerogatives? When I am thus crossed, do I manifest my ill will by a sullen, hurt silence, and an ill-concealed sensitiveness? Am I happy of a chance to let others and their interest count? Am I glad to help others, whenever possible, to unfold their talents and capabilities to the honor of God?"

Priests would make Sisters happy by presenting this book on occasion. They could tell lay people about it, in case these want "to give Sister something." — W. Herbst, S.D.S., Jordan Seminary, Menominee, Michigan.

Principles Of Sacramental Theology

The Newman Press, Westminster, Maryland, 1956, pp. lviii and 666, $6.75

FR. Leeming's book covers the field which is designated by the manualists as the treatise *De sacramentis in genere*. He has succeeded brilliantly in the job he set out to do: to give a complete, objective, clear and not too technical an account of the general principles of sacramental theology. The book is particularly welcome because of its originality. All of the old questions are here, along with the newest answers, but where none of the current solutions seems acceptable the author does

not hesitate to propose solutions which are entirely his own. That some of his suggestions are revolutionary is not necessarily a mark against them; they are just offbeat enough to arouse interest, and just reasonable enough to deserve further study. This is not a book for the reader who wishes to be stimulated. There is nothing like it in English and nothing equally good, of its kind, in Latin, French or German.

The rough outline of the book is conventional enough. Six main sections treat, in order, the following general subjects: 1) The Sacraments and Grace; 2) The Character; 3) Causality; 4) Institution of the Sacraments; 5) The Minister; 6) The Sacramental Economy. Each of these sections is divided into chapters, eighteen in all, and the conclusion of each chapter is stated in a brief principle which pin-points the whole discussion.

The Mystical Body

The heart of Fr. Leeming's study is his treatment of the sacraments in their relation to the Mystical Body of Christ. It is his contention that the old, traditional "outward sign — inward grace" formula is inadequate as an expression of just what a sacrament is and does. Hence he proposes the following definition: "A sacrament is a permanent and effective sign of Christ uniting the recipient in a special way to His Mystical Body, and thereby expressing His will to give the union of grace to those who place no obstacle." The aptness of this definition becomes clear only in the course of considerable discussion, as it is applied in turn to each of the seven sacraments. Fr. Leeming is partic-

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ularly successful in applying general principles to individual cases. It is one of the many merits of his book that he has not divorced the sacraments *in genere* from the sacraments *in specie,* nor has he, in seeking principles of unity for the sacraments taken collectively, forgotten the problems which these principles may raise when the sacraments are considered individually.

The author's wide knowledge of non-Catholic thought on the sacraments is apparent throughout his book, and in a number of challenging passages he attempts to show that the divergencies between Catholic and Protestant views are not always so great as is sometimes supposed. Thus, for example, he feels that Luther's defense of infant baptism reveals an acceptance of the doctrine of sacramental efficacy *ex opere operato* which is quite in the old scholastic tradition — however inconsistent it may be with belief in salvation by faith alone; so, too, Calvin's explanation of the sacramental sign as an occasion for the operation of the Holy Spirit does not differ greatly from the Scotist explanation of causality. In discussing the *a priori* arguments for the suitability of a sacramental economy of salvation, however, the author draws a parallel between St. Thomas' theory of illumination and the Quaker doctrine of the "inner light" which the present reviewer finds somewhat more difficult to accept. Modern non-Catholic interest in the sacraments is reflected in the many references which the book contains to the works of such representative contemporary theologians as Barth, Cullmann, Tillich and others. Even Dean Inge receives attention, in a discussion of the sacraments and magic. An excellent index makes all of this material readily available to even the most hurried reader.

Fr. Leeming has specialized in the study of sacramental theology for some twenty to twenty-five years. His book reveals the hand of the master. The price may seem high, but it is a measure of a volume which no thoughtful priest can afford *not* to have. —William Le Saint, S.J., West Baden Springs, Indiana.

The Book Of Ceremonies

by

Very Rev. Msgr. Laurence J. O'Connell and Rev. Walter J. Schmitz, S.S., S.T.D.

Bruce, pp. 622, $6.50

A BOOK that treats of sacred ceremonies must not be judged merely on its fidelity to the rubrics and to the decisions of the Sacred Congregation of Rites. Such accuracy is presupposed. It must be judged chiefly on its good sense in applying these official directives, and on its practicality. On all of these points *The Book of Ceremonies,* first published in 1943, must receive high marks. Msgr. O'Connell not only knows the rubrics and official directives thoroughly, but presents them in a way that manifests good sense and an awareness of what is pleasing. The author is not interested in making the sacred ceremonies as complicated as possible, nor is he fascinated, as some rubricians are, by needless bows and emotions that detract from, rather than add to, the simple beauty of the Roman rite. His one concern is to give di-

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rections that are as correct and becoming as possible.

His good judgment, and his sense of what is fitting is evident throughout the whole book of *The Book of Ceremonies*. We give but one example. Priests with long memories may well remember their last year in the seminary, when as deacons they assisted the celebrant at Benediction. Many rubricians direct such a deacon to enter the sanctuary carrying his stole, and to wear it only for exposition and reposition. This complicated maneuver certainly has nothing of beauty about it. Msgr. O'Connell directs the deacon to put on his stole in the sacristy and to wear it until he returns there. This is certainly more pleasing, and it also seems to be more correct. Directives that apply to a priest at Benediction, and who properly wears his priestly stole only *in actu functionis*, do not apply to a deacon whose office is to assist the celebrant.

The author's sure touch seems to fail him but once. He directs the deacon at Solemn Mass, returning to the *scamnum per breviorem*, to turn to his right rather than towards the celebrant. This movement would be ungainly, and the direction is somewhat singular.

The Book of Ceremonies is arranged in a convenient and practical way for use by seminarians who are learning the sacred actions for the first time, or by priests who either need to brush up on the ceremonies or who must instruct others, including altar boys, in them. The role of each minister

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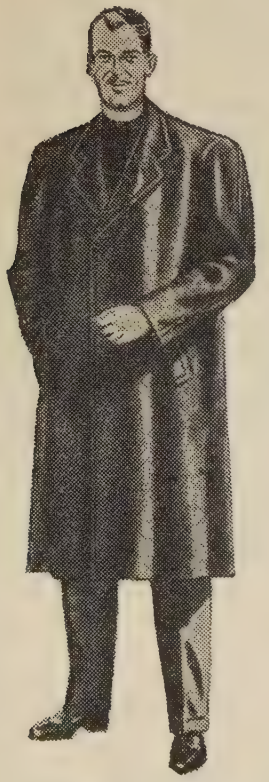

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and server is treated separately. Each part is described with simplicity, correctness, and clarity, and the reader does not have to cull his part from an involved description of the entire rite.

The Book of Ceremonies is also quite complete. While it does not treat of Holy Week Ceremonies, it does describe in detail Low, Sung, Solemn and Requiem Masses, Mass celebrated with an assistant priest and coram Episcopo, as well as Benediction and Forty Hours. There is also an interesting and excellent musical supplement.

The Nature of the Revision

Since *The Book of Ceremonies* was first published, the Holy See has issued documents that affect the rubrics. In this new edition Father Schmitz of the Catholic Universtiy has undertaken the difficult task of incorporating these documents into this book. The texts of the General Decree of the Sacred Congregation of Rites on the Simplification of the Rubrics of March 1955, and the Christus Dominus, modifying the Eucharistic fast, of January 1953, are given in an appendix for ready reference. Father Schmitz has also painstakingly sought to bring *The Book of Ceremonies* up to date by eliminating phrases, sentences, and directions that are no longer applicable. Thus references to common octaves, anticipated Sundays, and resumed Sundays have been deleted. However it might be too much to expect that even his fine-

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toothed comb would eliminate every obsolete phrase. Thus on page 282 we still read that the daily Requiem Mass has three or more orations. According to the new rubrics there are never more than three, and the celebrant may say but one oration if he wishes. On page 407 it is stated that the Preface of the Mass of the Forty Hours is the Preface of the Nativity. The new rubrics now call for the seasonal or common Preface in this Mass. On page 490 we gather that an oration pro re gravi is not omitted on the Sundays of Lent. Since these Sundays are now celebrated with the rite of a double of the first class it seems that such an oration should now be omitted on these Sundays.

Such minor blemishes do not mar the excellence of this work and, since the General Decree is contained in the appendix, oversights can easily be corrected by the reader. *The Book of Ceremonies* is perhaps the best available today, and its possession and perusal by seminarians and priests will do much to bring to the sacred ceremonies the correctness and decorum that befit them.

—Denis Foudy, S.S.,S.T.D., St. Edward's Seminary, Kenmore, Washington.

A Path Through Genesis

by Bruce Vawter, C.M.

Sheed & Ward, New York
1956, pp. 308, $4.00

THIS is an extension of Father Vawter's earlier publications on the first eleven chapters of Gen-

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esis as read in the light of modern literary and historical criticism. The expression of his opinion in the Knights of Columbus pamphlet, *Does Science Prove the Bible Wrong?*, has received an appreciable circulation. In the introduction to this present work he explains that the Old Testament should be read before we can fully comprehend the New; but there is needed some guidance for the better comprehension of the Old Testament, and it is his intention to provide such guidance for Genesis in this book.

Because of the novelty of his approach to Genesis, the book will appear bold to the average reader, and priests and nuns are not excluded from this category as far as Scripture is concerned. Still, Fr. Vawter can cite Catholic support for all the details of his analysis. He has evidently read, and manifestly relies on the most recent scientific commentaries on Genesis written by Catholics. And both he and they rest their efforts on the encouragement to such studies given by Pius XII in the *Divino afflante Spiritu.*

In view of the great influence modern discovery and research are having on our concepts of ancient history and on the various literary forms employed by the writers of those distant times, the thesis of Father Vawter assumes an importance far beyond that of an average commentary on Genesis. He is not concerned with the usual type of interpretation, but with the main theme of Genesis,

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which he tries to follow through the various sections of the book. This aim is also beset by many difficulties and must be pursued with a certain amount of caution. Hence it is to the author's credit that he has undertaken the task, no less than that he has carried it out with a great measure of success.

The difficulty of this approach to an understanding of Genesis is met first of all in the uncertain state of our knowledge of ancient literature. Father Dyson, of the Pontifical Biblical Institute, designates this knowledge as "primitive." Further, there is still anything but agreement among authors concerning the documents which make up Genesis. No one theory has found more than a few critics to assent to it. The later editing and revision of Genesis is an undeniable fact; but the nature and extent of this is still largely shrouded in mystery. The path, therefore, cut through Genesis by criticism alone must remain rather insecure, and under the scalpel of most critics outside the Church it can be a confusing and dangerous path.

The Catholic Viewpoint

The Catholic point of view in such studies has already been defined by Pius XII. The encouragement he has given to Catholic scholars to make use of all recent discoveries in their biblical studies is most unreserved. And yet he keeps before the eyes of the exegete what is his primary objective; to make clearer and more available the divine message. Hence the real path through Genesis must be that blazed by the Holy Spirit, with criticism serving only as an

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aid. The commentator must first seek the religious sense of a passage, assuming the help of our new knowledge of the Ancient East, which, unfortunately, is still quite incomplete. Father Bea remarks that with this in view the current Catholic trend in Old Testament studies is away from the historical approach and towards Theology.

This principle is the more essential, the more of these critical studies are offered to the non-professional reader. The mind will inevitably be arrested by what is novel, and in this subject there is much that is new; attention will be caught and held by what is disturbing, and many of these recent interpretations are far from tranquilizing. Because of this the Catholic commentator must place more emphasis on the religious message of the text if it is to make sufficient impression to relieve the reader of distractions. Morever, he is justified in providing such emphasis. If all our modern research has accomplished anything for the divine message of Genesis it is to remove the misinterpretations that have always encumbered and obscured that message. And when these obstructions are removed, we are in contact with a doctrine that, by contrast with the religious conditions of the Ancient East, is celestial in its mangificence.

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tion of this difficult thesis to the general reader. He espouses many opinions, for instance, with which the present reviewer cannot bring himself to agree. He presents without qualification other opinions that properly should be given with a question mark. Yet this whole effort is at its inception, and he has done a splendid work with a most delicate and exacting thesis. —W. L. N.

Currente Calamo

Continued from page 18

ary 1, 1957 and December 31, 1957. Full details and contest rules may be secured from the Contest Editor, Thomas More Association, 210 W. Madison St., Chicago 6, Illinois.

Judges for the contest are Thomas B. Kenedy, publisher; Dan Herr, president of the Thomas More Association; Clem Lane, city editor of the *Chicago Daily News;* Julie Kernan, general editor of P. J. Kenedy & Sons; and Paul K. Cuneo, editor of *Books on Trial*

A Step Toward Chaos

FOR some time now we have been puzzling over the new stand of the United Lutheran Church on divorce. "As for divorce," the press reports, "whatever the circumstances, the church bluntly called it sinful and a violation of 'God's order.'"

But they then went on to declare that God forgives sin and divorced persons should get another chance at marriage if their heart is right (whatever that means!)—as neat an example of the horse trailing the cart as we have ever seen. But then Protestants have never been conspicuous for their consistency — excepting John Calvin, and who reads Calvin in this day and age?

If they believe that the sin lies in the divorce, how can they go on to let man profit by his sin, and keep his profit?

"If God forgive, we also should forgive," was the pious irrelevancy uttered by the Rev. Dr. Martin J. Heinecken, Professor at Lutheran Theological Seminary, Philadelphia.

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Correspondence

Credit Where Credit Is Due

THIS has been a long time getting written. For months now the ideas have been running through my mind but it wasn't until I read an article in the October issue of the Reader's Digest, "How Wonderful You Are . . ." that I resolved to set everything else aside and jot them down.

Just the other day a confrere of mine remarked: "If Father X had attended more of these CCBS (Clerical Critical Bull Sessions) of ours, he'd probably still be in the ranks." We were discussing the favorite pastime at Confirmation and Forty Hour celebrations of "cutting each other down to size." One of the boys in our group was a little unnerved by something that had been said about him.

In that Digest article the author mentioned two societies that had existed in college, one dubbed "The Stranglers" for the boys, and the other, "The Wranglers" for the girls. The members were a group of brilliant boys and girls, some with real literary talent. At each meeting one of them would read a story or essay he or she had written and submit it to the criticism of the others. In the boys' section of the club no punches were pulled; each manuscript was mercilessly dissected. On the other hand, "The Wranglers," the girls' section of the club, were

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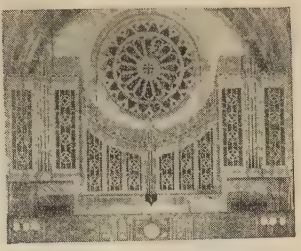

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much kinder and gentler in their criticism. In fact, there was none at all. All efforts, however feeble, were encouraged. The payoff came about 20 years later, the author mentions, when some alumnus made an analysis of his classmates' careers. Of all the bright young talents in the Stranglers, not one had made a literary reputation of any kind. But out of the Wranglers had come half a dozen successful writers, some of national prominence. The author observed that in both clubs the amount of basic talent was much the same. The Wranglers gave one another a lift. The Stranglers promoted self-criticism, self-disparagement, self-doubt.

I'll never forget an incident in homiletics class at the seminary one day. One of our would-be orators in the class came down from the pulpit after a fair effort and proceeded to his place. On the way one of the boys leaned over and whispered to him: "That stank!" The poor fellow never regained his self-confidence. It was months before he could get back in that pulpit and do any kind of a decent job.

Praise Is Exceptional

Not long ago a couple of priests from a neighboring diocese were visiting me and I was taking them back to the city to catch their plane. As we passed through the various towns on the way I remarked about some of the fellows in our diocese who were doing an excellent job in these towns. One of the priests remarked to his confrere: "Look, John, this guy's praising one of his confreres for a good job. Why can't we have some of this in our diocese?" I couldn't see anything exceptional about calling their attention to a fine parish plant and giving credit where credit was due, but they picked it up immediately as just a little odd.

Now this isn't a critical essay on the "cloth." There's not a finer fraternity in the country than the priesthood. You get a grand welcome in just about any clerical gathering you attend in the country. But where along the line have we picked up that insidious tool of deflating each other's "ego"? Why are we so much against the fellow who's getting ahead? Why does the cry immediately go up—"apple polishing"—if a confrere gets preferential treatment from the chancery office? We're all in this work of the Lord together. Whatever advances His kingdom and promotes His glory redounds to our own benefit. The more talent we have in our diocese the happier we should be. We need as much holiness and zeal among the "brethren" as we can get. We have no special appointment from on high "to cut the boy-wonder in the diocese down to size" whenever his exploits are mentioned in clerical circles.

What tremendous strides we could make together if their were more words of encouragement and praise among us! There's room in the Church for every kind of talent. Every priest has his own groove to fill in this apostolate of bringing Christ to others. What a sad commentary it is in our sacred profession to note that we are often among the greatest offenders against fraternal charity.

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A word of encouragement and congratulations after a Forty Hours sermon, a "pat on the back" for a confrere who does his job well, these are the things that build up enthusiasm and energy in one's work. Well, there now, I got it off my mind. "Congratulations, Father, that was an excellent job" need not be said about this contribution. But let's give it a little consideration the next time we're tempted to "tear-down" instead of "build-up" clerical initiative and ambition.

Sincerely,
B. J. R.

Michigan

'La Palabra de Cristo'

IN the October issue, Fr. Jabusch called our attention to the Spanish work, *La Palabra de Cristo*, a veritable mine for sermon-writing.

Do the editors know any way of inducing some of our Spanish scholars to put the work into English dress?

Yours sincerely,
Patrick Keane

Annandale, Minn.

Does Bingo Pay?

CONCEDING at the start that bingo is not immoral, I should like to ask: Does it pay in dollars and cents? Would not the same amount of energy expended in a straight campaign for funds produce greater and more permanent results?

Granted that there is much difference in parishes and that there may be some which cannot get money in collections, I would ask: Has the matter been given a fair trial? or has the pastor jumped to a conclusion?

Furthermore: Any time for any reason that bingo games cease, does not the revenue instantly cease with it, whereas a campaign for money—particularly in weekly envelopes—will carry over to a large extent and continue to produce for years afterward?

Even in a foreign-language parish, poor and of a kind which is supposed to be strongly afflicted with gambling habits, we have seen an energetic pastor quickly pay for a new church with mite boxes, placed in every home and duly collected weekly.

And can we not fairly expect the blessing of God more on a church or school paid for out of the zeal and true charity of the faithful than on one built or maintained by any commercial profits?

(Rt. Rev.) H. D. Buchanan

El Paso
Texas

The Religious Education Of Catholic Deaf Children

TO further the spiritual welfare of the deaf in the United States and Canada, we the priests active in the apostolate of the deaf, offer the following recommendations to all persons interested in the spiritual welfare of the deaf:

1. That young Catholic men and women be encouraged to enter the field of the education of the deaf — to be of service in our Catholic schools for the deaf and in public schools where most of the Catholic deaf children are now being edu-

cated. These young people, having normal hearing, may be reached in our Catholic colleges and universities and made aware of this vocational possibility. Full information, including the location of training centers, should be in the hands of vocational counsellors in all Catholic institutions of higher learning.

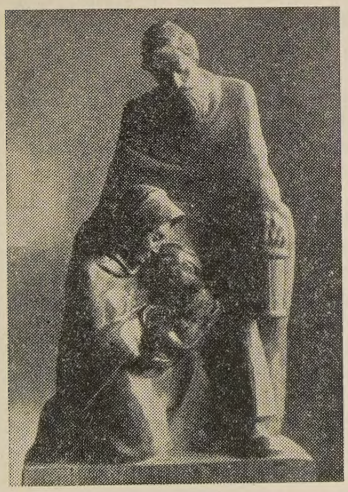
2. That all major seminaries offer courses in the language of signs. Because the deaf are widely scattered through each province, state and city, there is a great need for more priests who know their language.

3. That methods of teaching the deaf be given consideration at this time. The long disagreement concerning methods, with resulting confusion in the minds of many persons, prompts us who are devoting our priestly lives to this apostolate to offer our unanimous approval to the following suggestions:

A. In the field of special religious education for handicapped children, the teaching method should be adapted to the child, not the child to the method.

B. Since the greater part of a deaf person's life will be spent in the company of those who hear and speak normally, every deaf child should be given as much training in speech and speech reading as he can absorb. These same opportunities should be offered persons who lose their hearing later in life.

C. Because we feel that it is



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normally impossible for a deaf child to receive a satisfactory knowledge of his faith when he is compelled to attend catechism classes with children who have normal hearing, it is necessary that special classes be instituted for deaf children.

D. The religious instruction of a deaf child is the responsibility of the parents. Therefore the parents must make sure that in the religious instruction of their child the method best suited to the ability of the child be used, whether it be the oral, manual, combined, or through visual aids.

4. The majority of deaf, regardless of educational background, use the sign language among themselves as an easy and certain medium of communication. For this reason we strongly encourage any effort that is made to standardize the language of signs.

5. That practical Catholics on the faculties of state or public schools for the deaf be approached in the matter of their possible leadership, where such leadership is lacking, in arranging for religious instruction for the Catholic children in those schools. These teachers, highly trained for the teaching of the deaf, might assume responsibility for the training of chaplains and nuns for religious work with the deaf.

6. That persons in social service who will sooner or later meet the deaf in the course of their daily work, be encouraged to learn the sign language as a means of making their work with the deaf more pleasant and more effective.

John B. Gallagher, C.Ss.R.
Secretary
Buffalo, N. Y.

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